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ΠΛΑΤΩΝΟΣ ΦΑΙΔΩΝ.

PLATO'S PHAEDO.

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ΠΛΑΤΩΝΟΣ ΦΑΙΔΩΝ.

PLATO'S PHAEDO,

WITH NOTES CRITICAL AND EXEGETICAL,
AND AN ANALYSIS.

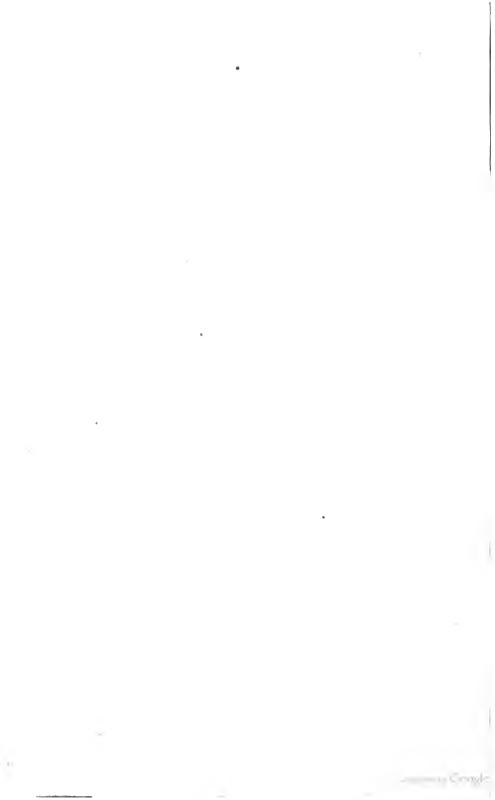


BY

WILHELM WAGNER, PH.D.

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1870.

DEDICATED TO
MY VERY DEAR FRIEND
E. R. HORTON.



PREFACE.

THE present edition is intended as a companion volume to the edition of the *Apology* and *Crito* published last year. It is almost unnecessary to observe that the Editor has availed himself of the labours of former commentators and critics, and especially of those of Wyttenbach, Heindorf and Stallbaum: Professor Geddes' excellent edition of the *Phaedo* has been used in the headings prefixed in the notes to the various parts of the dialogue and serving as an analysis of it; in the notes themselves, Professor Geddes' commentary has been used very sparingly. On the whole, the present edition enters especially into the critical and grammatical explanation of the *Phaedo*, and does not profess to exhaust the philosophical thought of the work, least of all to collect the doctrines and tenets of later philosophers and thinkers on the subjects treated by Plato—for which purpose Professor Geddes' edition is of the highest value. Riddell's admirable *Digest of Platonic Idioms* has been appealed to wherever there was an opportunity of doing so. The grammars of Jelf and

Donaldson (especially the first) are quoted for grammatical references; sometimes also Krüger's *Griechische Sprachlehre* has been referred to: a work which deserves to be better known in England.

All lovers of Plato will thank Mr I. Bywater for the accurate collation of the Bodleian ms. appended to this edition. The Editor hopes soon to be able to supplement this by a new collation of the Tübingen ms., which he considers next in importance to the Bodleian, though its readings do not appear in Bekker's edition.

Conjectural emendations have been very rarely admitted into the text, but all the readings proposed by Cobet and most of the changes made by Hirschig will be found mentioned in the notes.

LONDON, March, 1870.

ΦΑΙΔΩΝ

[ἡ περὶ ψυχῆς, ἠθικός.]

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ.

ΕΧΕΚΡΑΤΗΣ, ΦΑΙΔΩΝ, ΑΠΟΛΛΟΔΩΡΟΣ, ΣΩΚΡΑΤΗΣ,
ΚΕΒΗΣ, ΣΙΜΜΙΑΣ, ΚΡΙΤΩΝ,
Ο ΤΩΝ ΕΝΔΕΚΑ ΥΠΗΡΕΤΗΣ.

57 I. Αὐτός, ὦ Φαίδων, παρεγένου Σωκράτει ἐκείνῃ τῇ
ἡμέρᾳ, ἣ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτηρίῳ, ἡ ἄλ-
λου του ἤκουσας;

ΦΑΙΔ. Αὐτός, ὦ Ἐχέκρατες.

ΕΧ. Τί οὖν δὴ ἐστὶν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ 5
θανάτου; καὶ πῶς ἐτελεύτα; ἡδέως γὰρ ἂν ἐγὼ ἀκού-
σαιμι. καὶ γὰρ οὔτε τῶν πολιτῶν Φλιασίων οὔδεις
πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε, οὔτε τις ξένος
B ἀφίκεται χρόνου συχνοῦ ἐκεῖθεν, ὅστις ἂν ἡμῖν σαφές
τι ἀγγεῖλαι οἷός τ' ἦν περὶ τούτων, πλήν γε δὴ ὅτι 10
φάρμακον πιὼν ἀποθάνοι τῶν δὲ ἄλλων οὔδεν εἶχε
φράζειν.

58 ΦΑΙΔ. Οὐδὲ τὰ περὶ τῆς δίκης ὄρα ἐπύθεσθε ὁν
τρόπον ἐγένετο;

ΕΧ. Ναί, ταῦτα μὲν ἡμῖν ἡγγεῖλέ τις, καὶ ἐθαν- 15
μάζομέν γε ὅτι πάλαι γενομένης αὐτῆς πολλῶ ὕστερον
φαίνεται ἀποθανών. τί οὖν ἦν τοῦτο, ὦ Φαίδων;

6 ἐγὼ om. Bekk. Stallb., add. Bodl. with several other mss.

ΦΑΙΔ. Τύχη τις αὐτῷ, ὦ Ἐχέκρατες, συνέβη· ἔτυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἢ πρύμνα ἐστεμμένη τοῦ πλοίου, ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.

ΕΧ. Τοῦτο δὲ δι' τί ἐστιν;

- 5 ΦΑΙΔ. Τοῦτό ἐστι τὸ πλοῖον, ὥς φασιν Ἀθηναῖοι, Β
ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δις ἑπτὰ ἐκείνους ὥχето ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι εὖξαντο, ὡς λέγεται, τότε, εἰ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον· ἦν δὲ αἰὲ καὶ
10 νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὴν οὖν ἄρξωνται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτινύναι, πρὶν ἂν εἰς Δῆλον ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ' ἐνίστε ἐν πολλῷ
15 χρόνῳ γίγνεται, ὅταν τύχῃσιν ἄνεμοι ἀπολαβόντες C αὐτούς. ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὴν ὁ ἱερεὺς τοῦ Ἀπόλλωνος στέψῃ τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὥσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγονός. διὰ ταῦτα καὶ πολλὸς χρόνος ἐγένετο τῷ Σωκράτει
20 ἐν τῷ δεσμωτηρίῳ ὃ μεταξὺ τῆς δίκης τε καὶ τοῦ θανάτου.

- II. ΕΧ. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὦ Φαῖδων; τίνα ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρί; ἢ
25 οὐκ εἶων οἱ ἄρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτέλευτα φίλων;

ΦΑΙΔ. Οὐδαμῶς, ἀλλὰ παρῆσάν τινες καὶ πολλοί D γε.

- ΕΧ. Ταῦτα δὲ πάντα προθυμήθητι ὡς σαφέστατα
30 ἡμῖν ἀπαγγεῖλαι, εἰ μὴ τίς σοι ἀσχολία τυγχάνει οὔσα.

13 Δῆλον τε Bekk. Stallb., but τε om. Bodl. and other mss.
23 τίνα Bodl. τί the other mss. Bekk.

ΦΑΙΔ. Ἀλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγήσασθαι· καὶ γὰρ τὸ μεμνήσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλον ἀκούοντα ἔμοιγε αἰεὶ πάντων ἥδιστον.

ΕΧ. Ἀλλὰ μὴν, ὦ Φαῖδων, καὶ τοὺς ἀκουσομέ- 5
νους γε τοιοῦτους ἑτέρους ἔχεις· ἀλλὰ πειρῶ ὥς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα.

Ε ΦΑΙΔ. Καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγε-
νόμενος. οὔτε γὰρ ὥς θανάτῳ παρόντα με ἀνδρὸς
ἐπιτηδείου ἔλεος εἰσῆι· εὐδαίμων γὰρ μοι ἀνὴρ ἐφαί- 10
νετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὥς
ἀδεῶς καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκείνον παρί-
στασθαι μῆδ' εἰς Ἄιδου ἰόντα ἄνευ θείας μοίρας ἰέναι,
59 ἀλλὰ κἀκεῖσε ἀφικόμενον εὖ πράξειν, εἴπερ τις πώποτε
καὶ ἄλλος. διὰ δὴ ταῦτα οὐδὲν πάνυ μοι ἐλεεινὸν 15
εἰσῆι, ὥς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει· οὔτε
αὖ ἡδονὴ ὥς ἐν φιλοσοφίᾳ ἡμῶν ὄντων, ὥσπερ εἰώ-
θειμεν· καὶ γὰρ οἱ λόγοι τοιοῦτοί τινες ἦσαν· ἀλλ'
ἀτεχνῶς ἄτοπόν τί μοι πάθος παρῆν καὶ τις ἀήθης
κράσις ἀπὸ τε τῆς ἡδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ 20
τῆς λύπης, ἐνθυμουμένην ὅτι αὐτίκα ἐκείνος ἔμελλε
τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδὸν τι οὕτω
διεκέριμεθα, ὅτε μὲν γελῶντες, ἐνίοτε δὲ δακρύοντες, εἰς
B δὲ ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος. οἶσθα γάρ
που τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ. 25

ΕΧ. Πῶς γὰρ οὐ;

ΦΑΙΔ. Ἐκεῖνός τε τοίνυν παντάπασιν οὕτως εἶχε,
καὶ αὐτὸς ἔγωγε ἐτεταράγμην καὶ οἱ ἄλλοι.

ΕΧ. Ἐτυχον δέ, ὦ Φαῖδων, τίνες παραγενόμενοι;

1 σχολάζω τε Bekk. γε is in the Bodl. and most good mss.
10 ἀνὴρ Bodl. Herm. ὁ ἀνὴρ other mss. ἀνὴρ Bekk. Stallb.
12 ὥστ' ἐμοί Bekk. ὥστ' ἔμοιγ' Stallb. ὥστε μοι Bodl. and most mss.
20 ἀπὸ τῆς λύπης Bodl. Herm. Stallb. ἀπὸ om. other mss. Bekk.

ΦΑΙΔ. Οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχωρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ Κρίτων, καὶ ἔτι Ἑρμογένης καὶ Ἐπιγένης καὶ Αἰσχίνης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιππος ὁ Παιανιεύς
 5 καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων· Πλάτων δέ, οἶμαι, ἦσθένει.

ΕΧ. Ξένοι δέ τινες παρήσαν;

C

ΦΑΙΔ. Ναί, Σιμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης καὶ Φαιδωνίδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερ-
 10 ψίων.

ΕΧ. Τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος παρεγένοντο;

ΦΑΙΔ. Οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

ΕΧ. Ἄλλος δέ τις παρῆν;

15 ΦΑΙΔ. Σχεδόν τι οἶμαι τούτους παραγενέσθαι.

ΕΧ. Τί οὖν δῆ; τίνες, φῆς, ἦσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἐγὼ σοι ἐξ ἀρχῆς πάντα πειράσομαι διηγήσασθαι. αἰεὶ γὰρ δὴ καὶ τὰς πρόσθεν
 20 ἡμέρας εἰώθειμεν φοιτᾶν καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ τὸν Σωκράτη, συλλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον, ἐν ᾧ καὶ δίκη ἐγένετο· πλησίον γὰρ ἦν τοῦ δεσμοτηρίου. περιεμένομεν οὖν ἐκάστοτε, ἕως ἀνοιχθείη τὸ δεσμοτήριον, διατρίβοντες μετ' ἀλλήλων· ἀνεώγετο γὰρ οὐ πρῶ· ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆειμεν παρὰ τὸν Σωκράτη

2 ὁ Κριτόβουλος Bodl. Herm. Stallb. ὁ om. Bekk. 3 Κρίτων om. several mss., bracketed by Herm. 9 Φαιδωνίδης Bekk. Φαιδωνίδης Bodl. pr. m. 11 Τί δαί Bekk. with only one ms.—οὐ παρεγένοντο cj. Cobet Var. Lect. p. 286 'et sana ratio docet et Graecae linguae ingenium emendandum esse οὐ π.; nam qui ita quaerit Echecrates miratur eos non nominari inter eos qui Socrati morituro adfuissent, et οὐ δῆτα melius respondebitur, si οὐ praecesserit. quam vetus hoc mendum in Platonis codicibus inoleverit, apparet ex Demetrii libello περὶ ἑρμηνείας § 238 Goell.: sed vera scriptura antiquius nihil est.' 23 ἀνεώγνυτο Bekk. ἀνεώγετο Bodl. and most mss. εἰσῆειμεν most mss. including the Bodl. εἰσῆμν Bekk. Stallb.

καὶ τὰ πολλὰ διημερεῖομεν μετ' αὐτοῦ. καὶ δὴ καὶ
 τότε πρωϊαίτερον ξυνελέγημεν. τῇ γὰρ προτεραίᾳ
 Ε ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμοκτηρίου ἐσπέρας,
 ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφυγμένον εἴη.
 παρηγγείλαμεν οὖν ἀλλήλοις ἥκειν ὡς πρωϊαίτατα εἰς 5
 τὸ εἰωθός. καὶ ἤκομεν, καὶ ἡμῖν ἐξελθὼν ὁ θυρωρός,
 ὅσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν καὶ μὴ πρότε-
 ρον παρίεναι, ἕως ἂν αὐτὸς κελεύσῃ· λύουσι γάρ, ἔφη,
 οἱ ἔνδεκα Σωκράτη καὶ παραγγέλλουσιν ὅπως ἂν τῇδε
 τῇ ἡμέρᾳ τελευτήσῃ. οὐ πολὺν δ' οὖν χρόνον ἐπι- 10
 σχὼν ἤκε καὶ ἐκέλευσεν ἡμᾶς εἰσιέναι. εἰσιόντες οὖν
 60 κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένον,
 τὴν δὲ Ξανθίππην, γυγνώσκεις γάρ, ἔχουσάν τε τὸ
 παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς οὖν εἶδεν ἡμᾶς
 ἡ Ξανθίππη, ἀνευφήμησέ τε καὶ τοιαύτ' ἄττα εἶπεν, 15
 οἶδα δὴ εἰώθασιν αἱ γυναῖκες, ὅτι ὦ Σώκρατες, ὕστατον
 δὴ σε προσερούσι νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους.
 καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, ὦ Κρίτων,
 ἔφη, ἀπαγέτω τις ταύτην οἴκαδε. καὶ ἐκείνην μὲν
 Β ἀπήγοντινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτο- 20
 μένην· ὁ δὲ Σωκράτης ἀνακαθιζόμενος ἐπὶ τὴν κλίνην
 συνέκαμψέ τε τὸ σκέλος καὶ ἐξέτριψε τῇ χειρὶ, καὶ
 τρίβων ἅμα, ὡς ἄτοπον, ἔφη, ὦ ἄνδρες, ἔοικέ τι εἶναι
 τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ· ὡς θαυμασιῶς
 πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν, τῷ 25
 ἅμα μὲν αὐτῷ μὴ ἐθέλειν παραγίγνεσθαι τῷ ἀνθρώπῳ,

3 ἡμέρᾳ bracketed by Herm. without cause: see the exeg. comm.
 7 εἶπε περιμένειν Bodl. Bekk. Stallb. ἐπιμένειν Herm. with the old
 editions. 11 ἐκέλευσεν Bodl. p. m. ἐκέλευεν Bodl. corr. (Herm.).
 εἰσελθόντες Bekk. Bodl. corr. εἰσιόντες Herm. Bodl. pr. m. 19 ἀπα-
 γαγέτω Bekk. with only one ms. ταύτην Bekk. Stallb. αὐτήν only
 the Bodl. (Herm.). 21 ἐπὶ Bekk. Stallb. with mss. εἰς Bodl.
 Herm. 22 ἐξέτριψε all good mss. ἐτριψε the old editions and
 Cobet Var. Lect. p. 120.

εἰν δέ τις διώκη τὸ ἕτερον καὶ λαμβάνῃ, σχεδὸν τι
 ἀναγκάζεσθαι λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μιᾶς
 κορυφῆς συνημμένῳ δὴ ὄντε. καὶ μοι δοκεῖ, ἔφη, εἰ C
 ἐνενόησεν αὐτὰ Αἰσωπος, μῦθον ἂν συνθεῖναι, ὡς ὁ
 5 θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ
 οὐκ ἡδύνατο, ξυνῆψεν εἰς ταὐτὸν αὐτοῖς τὰς κορυφάς,
 καὶ διὰ ταῦτα ᾧ ἂν τὸ ἕτερον παραγέννηται ἐπακο-
 λουθεῖ ὕστερον καὶ τὸ ἕτερον. ὥσπερ οὖν καὶ αὐτῷ μοι
 ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει [πρότερον]
 10 τὸ ἀλγεινόν, ἦκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ.

IV. Ὁ οὖν Κέβης ὑπολαβὼν Νῆ τὸν Δία, ὃ
 Σώκρατες, ἔφη, εὖ γ' ἐποίησας ἀναμνήσας με. περὶ
 γάρ τοι τῶν ποιημάτων ὧν πεποίηκας ἐντείνας τοὺς
 τοῦ Αἰσώπου λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον
 15 καὶ ἄλλοι τινὲς με ἤδη ἤροντο, ἀτὰρ καὶ Εὐνὸς D
 πρώην, ὅ,τι ποτὲ διανοηθεῖς, ἐπειδὴ δεῦρο ἦλθες, ἐποίη-
 σας αὐτά, πρότερον οὐδὲν πώποτε ποιήσας. εἰ οὖν τί
 σοι μέλει τοῦ ἔχειν ἐμὲ Εὐνῷ ἀποκρίνασθαι, ὅταν με
 αὐθις ἐρωτᾷ, εὖ οἶδα γὰρ ὅτι ἐρήσεται, εἰπέ, τί χρή με
 20 λέγειν. Λέγε τοίνυν, ἔφη, αὐτῷ, ὃ Κέβης, τάληθῃ,
 ὅτι οὐκ ἐκείνῳ βουλόμενος οὐδὲ τοῖς ποιήμασιν αὐτοῦ
 ἀντίτεχνος εἶναι ἐποίησα ταῦτα· ἦδεν γὰρ ὡς οὐ ῥάδιον
 εἶη· ἀλλ' ἐνυπνίων τινῶν ἀποπειρώμενος τί λέγοι, καὶ E
 ἀφθισιούμενος εἰ ἄρα πολλάκις ταύτην τὴν μουσικὴν
 25 μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἅττα τοιάδε· πολ-
 λάκις μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι
 βίῳ, ἄλλοτ' ἐν ἄλλῃ ὄψει φαινόμενον, τὰ αὐτὰ δὲ
 λέγον, ὃ Σώκρατες, ἔφη, μουσικὴν ποιεῖ καὶ ἐργάζου.

2 δει λαμβάνειν Bekk. Stallb., om. Bodl. Δ, Herm. 6 αὐτοῖς
 Bodl. and four other mss. Stallb. Herm. αὐτῶν Bekk. 8 αὐτῷ
 μοι all mss. with the exception of one. αὐτῷ ἐμοί Bekk. 9
 πρότερον om. most mss. including the Bodl., bracketed by Herm.
 19 ἐρωτᾷ Bodl. p. m. ἐρηται Bekk. Bodl. corr. 23 λέγοι Bekk.

καὶ ἐγὼ ἔν γε τῷ πρόσθεν χρόνῳ ὅπερ ἔπραττον τοῦτο
 61 ὑπελάμβανον αὐτό μοι παρακελεύεσθαι τε καὶ ἐπικε-
 λεύειν, ὥσπερ οἱ τοῖς θεοῦσι διακελεύόμενοι, καὶ ἐμοὶ
 οὕτω τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν,
 μουσικὴν ποιεῖν, ὡς φιλοσοφίας μὲν οὔσης μεγίστης 5
 μουσικῆς, ἐμοῦ δὲ τοῦτο πράττοντος· νῦν δ' ἐπειδὴ ἦ
 τε δίκη ἐγένετο καὶ ἡ τοῦ θεοῦ ἐορτὴ διεκώλυνέ με
 ἀποθνήσκειν, ἔδοξε χρῆναι, εἰ ἄρα πολλάκις μοι προσ-
 τάττοι τὸ ἐνύπνιον ταύτην τὴν δημόδην μουσικὴν
 ποιεῖν, μὴ ἀπειθῆσαι αὐτῷ, ἀλλὰ ποιεῖν. ἀσφαλέστε- 10
 Β ρον γὰρ εἶναι μὴ ἀπιέναι πρὶν ἀφοσιώσασθαι ποιή-
 σαντα ποιήματα καὶ πειθόμενον τῷ ἐνυπνίῳ. οὕτω δὴ
 πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα, οὐ ἦν ἡ παρούσα
 θυσία· μετὰ δὲ τὸν θεόν, ἐννοήσας ὅτι τὸν ποιητὴν
 δέοι, εἴπερ μέλλοι ποιητὴς εἶναι, ποιεῖν μύθους, ἀλλ' 15
 οὐ λόγους, καὶ αὐτὸς οὐκ ἦ μυθολογικός, διὰ ταῦτα δὴ
 οὓς προχείρους εἶχον καὶ ἡπιστάμην μύθους τοὺς
 Αἰσώπου, τούτους ἐποίησα, οἷς πρώτοις ἐνέτυχον.

V. Ταῦτα οὖν, ὦ Κέβης, Εὐηνῷ φράζε, καὶ ἐρρῶ-
 σθαι καί, ἂν σωφρονῇ, ἐμὲ διώκειν ὡς τάχιστα. ἅπει- 20
 C μι δέ, ὡς ἔοικε, τήμερον κελεύουσι γὰρ Ἀθηναῖοι.
 καὶ ὁ Σιμμίας, Οἶον παρακελεύει, ἔφη, τοῦτο, ὦ
 Σώκρατες, Εὐηνῷ; πολλὰ γὰρ ἤδη ἐντετύχηκα τῷ
 ἀνδρί· σχεδὸν οὖν ἐξ ὧν ἐγὼ ἦσθην οὐδ' ὅπως σοι
 σοι ἐκὼν εἶναι πείσεται. Τί δαί; ἦ δ' ὅς· οὐ φιλόσο- 25
 φος Εὐηνός; Ἐμοιγε δοκεῖ, ἔφη ὁ Σιμμίας. Ἐθελήσει
 τοίνυν, ἔφη, καὶ Εὐηνός καὶ πῶς ὅτῳ ὀξείως τούτου τοῦ
 πράγματος μέτεστιν. οὐ μέντοι γ' ἴσως βιάσεται
 αὐτόν· οὐ γάρ φασι θεμιτὸν εἶναι. καὶ ἅμα λέγων

λέγει Bodl. with λέγει in the margin. 12 καὶ πειθόμενον Bodl. and one other ms. καὶ om. Bekk. Stallb. and perhaps it should be omitted in spite of the authority of the Bodl. 15 μέλλοι Bodl. μέλλει Bekk. Stallb. 18 τούτους Bodl. and most mss. τούτων Bekk. 20 ὡς

- ταῦτα καθῆκε τὰ σκέλη [ἀπὸ τῆς κλίνης] ἐπὶ τὴν D
 γῆν, καὶ καθεζόμενος οὕτως ἤδη τὰ λοιπὰ διελέγετο.
 ἤρετο οὖν αὐτὸν ὁ Κέβης· Πῶς τοῦτο λέγεις, ὦ
 Σώκρατες, τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι,
 5 ἐθέλειν δ' ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἔπε-
 σθαι; Τί δέ, ὦ Κέβης; οὐκ ἀκηκόατε σύ τε καὶ Σιμ-
 μίας περὶ τῶν τοιούτων Φιλολάῳ συγγεγονότες; Οὐδέν
 γε σαφῶς, ὦ Σώκρατες. Ἀλλὰ μὴν καὶ γὰρ ἐξ ἀκοῆς
 περὶ αὐτῶν λέγω· ἃ μὲν οὖν τυγχάνω ἀκηκόως, φθόνος
 10 οὐδεὶς λέγειν. καὶ γὰρ ἴσως καὶ μάλιστα πρέπει E
 μέλλοντα ἐκείσε ἀποδημεῖν διασκοπεῖν τε καὶ μυθολο-
 γεῖν περὶ τῆς ἀποδημίας τῆς ἐκεῖ, ποίαν τινὰ αὐτὴν
 οἰόμεθα εἶναι· τί γὰρ ἂν τις καὶ ποιῶι ἄλλο ἐν τῷ
 μέχρι ἡλίου δυσμῶν χρόνῳ;
 15 VI. Κατὰ τί δὴ οὖν ποτὲ οὐ φασι θεμιτὸν εἶναι
 αὐτὸν ἑαυτὸν ἀποκτινύναι, ὦ Σώκρατες; ἤδη γὰρ
 ἔγωγε, ὅπερ νῦν δὴ σὺ ἤρου, καὶ Φιλολάου ἤκουσα;
 ὅτε παρ' ἡμῖν διηγῆτο, ἤδη δὲ καὶ ἄλλων τινῶν, ὡς οὐ
 20 δύοι τοῦτο ποιεῖν· σαφές δὲ περὶ αὐτῶν οὐδενὸς πώ-
 ποτε οὐδὲν ἀκήκοα. Ἀλλὰ προθυμείσθαι χρή, ἔφη· 62
 τάχα γὰρ ἂν καὶ ἀκούσαις. ἴσως μέντοι θαυμαστὸν
 σοι φανεῖται, εἰ τοῦτο μόνον τῶν ἄλλων ἀπάντων
 ἀπλοῦν ἐστὶ καὶ οὐδέποτε τυγχάνει τῷ ἀνθρώπῳ,
 ὥσπερ καὶ τὰλλα, ἔστιν ὅτε καὶ οἷς βέλτιον τεθνάναι
 25 ἢ ζῆν. οἷς δὲ βέλτιον τεθνάναι, θαυμαστὸν ἴσως
 σοι φαίνεται, εἰ τούτοις τοῖς ἀνθρώποις μὴ ὅσιόν
 ἐστὶν αὐτοὺς ἑαυτοὺς εὖ ποιεῖν, ἀλλ' ἄλλον δεῖ περι-
 μένειν εὐεργέτην. καὶ ὁ Κέβης ἡρέμα ἐπυγελάσας,

ἰδίχιστα om. Bekk., add. Bodl. and other mss. 1 ἀπὸ τῆς κλίνης om. Bodl., bracketed by Herm. 6 Τί δα! Bekk. with one ms. 8 σαφῶς Bodl. Herm. σαφές Bekk. Stallb. with the other mss. 15 οὖν ὅη ποτε Bekk. δὴ οὖν Bodl. and most mss. 24 ἔστω ὅτε κ.τ.λ.: see exeg. comm. and the discussions by Kock, 'Hermes' 2

B Ἴττω Ζεὺς, ἔφη, τῇ αὐτοῦ φωνῇ εἰπών. Καὶ γὰρ ἂν δόξειεν, ἔφη ὁ Σωκράτης, οὕτω γ' εἶναι ἄλογον· οὐ μέντοι ἀλλ' ἴσως ἔχει τινὰ λόγον. ὁ μὲν οὖν ἐν ἀπορητοῖς λεγόμενος περὶ αὐτῶν λόγος, ὥς ἔν τινι φρουρᾷ ἐσμεν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης λύειν οὐδ' ἀποδιδράσκειν, μέγας τέ τίς μοι φαίνεται καὶ οὐ ῥάδιος διδεῖν· οὐ μέντοι ἀλλὰ τόδε γέ μοι δοκεῖ, ὦ Κέβης, εὖ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι· ἢ σοὶ οὐ δοκεῖ οὕτως; Ἐμουγε, 10
C ἔφη ὁ Κέβης. Οὐκοῦν, ἦ δ' ὅς, καὶ σὺ ἂν τῶν σαντοῦ κτημάτων εἴ τι αὐτὸ ἑαυτὸ ἀποκτινύνῃ, μὴ σημήναντός σου ὅτι βούλει αὐτὸ τεθνάναι, χαλεπαίνῃς ἂν αὐτῷ, καὶ εἴ τινα ἔχοις τιμωρίαν, τιμωροῖο ἄν; Πάνυ γ', ἔφη. Ἴσως τοίνυν ταύτῃ οὐκ ἄλογον, μὴ πρότερον αὐτὸν 15 ἀποκτινύναι δεῖν, πρὶν ἀνάγκην τινὰ ὃ θεὸς ἐπιπέμψῃ, ὥσπερ καὶ τὴν νῦν παροῦσαν ἡμῖν.

VII. Ἄλλ' εἰκίς, ἔφη ὁ Κέβης, τοῦτό γε φαίνεται. ὃ μέντοι νῦν δὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν 20 ἐθέλειν ἀποθνήσκειν, ἔοικε τοῦτο, ὦ Σώκρατες, ἀτόπῳ, εἴπερ ὃ νῦν δὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεὸν τε εἶναι τὸν ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα εἶναι. τὸ γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ ταύτης τῆς θεραπείας ἀπιόντας, ἐν ᾗ ἐπιστατοῦσιν αὐτῶν οἵπερ ἄριστοί εἰσι τῶν ὄντων ἐπιστάται, θεοί, 25 οὐκ ἔχει λόγον. οὐ γάρ που αὐτός γε αὐτοῦ οἶεται ἄμεινον ἐπιμελήσεσθαι ἐλεύθερος γενόμενος· ἀλλ' E ἀνόητος μὲν ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον

p. 128—135. Bonitz, ib. 307—312. Kock, ib. 462—465. Crou, 'jahrbücher,' 1867, p. 567—76. L. v. Jan, ib. 1868. 9 ἐπιμελου-
μένων Bekk. against the Bodl. and most of the other mss. 16 πρὶν
ἂν Heindorf. cj. Bekk., ἂν om. all mss. Stallb. Herm. θεὸς Herm.
ὃ add. Bodl. supra lin., and all other mss. give the article. 26 αὐ-

- εἶναι ἀπὸ τοῦ δεσπότου, καὶ οὐκ ἂν λογίζοιτο ὅτι οὐ
 δεῖ ἀπὸ γε τοῦ ἀγαθοῦ φεύγειν, ἀλλ' ὅ,τι μάλιστα
 παραμένειν, διὸ ἀλογίστως ἂν φεύγοι. ὁ δὲ νοῦν ἔχων
 ἐπιθυμοῖ που ἂν αἰεὶ εἶναι παρὰ τῷ αὐτοῦ βελτίονι
 5 καίτοι οὕτως, ὦ Σώκρατες, τοῦναντίον εἶναι εἰκὸς ἢ ὁ
 νῦν δὴ ἐλέγετο· τοὺς μὲν γὰρ φρονίμους ἀγανακτεῖν
 ἀποθνήσκοντας πρέπει, τοὺς δ' ἄφρονας χαίρειν. ἀκού-
 σας οὖν ὁ Σωκράτης ἡσθῆναί τέ μοι ἔδοξε τῇ τοῦ
 Κέβητος πραγματείᾳ, καὶ ἐπιβλέψας εἰς ἡμᾶς Ἀεὶ 63
 10 τοι, ἔφη, ὁ Κέβης λόγους τινὰς ἀνερευνᾷ, καὶ οὐ πάνν
 εὐθέως ἐθέλει πείθεσθαι ὅ,τι ἂν τις εἴπῃ. Καὶ ὁ
 Σιμμίας Ἀλλὰ μήν, ἔφη, ὦ Σώκρατες, νῦν γέ μοι δοκεῖ
 τι καὶ αὐτῷ λέγειν Κέβης· τί γὰρ ἂν βουλόμενοι
 ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότας ἀμείνους αὐτῶν
 15 φεύγοιεν καὶ ῥαδίως ἀπαλλάττοντο αὐτῶν; καὶ μοι
 δοκεῖ Κέβης εἰς σὲ τείνειν τὸν λόγον, ὅτι οὕτω ῥαδίως B
 φέρεις καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας ἀγαθοὺς, ὡς
 αὐτὸς ὁμολογεῖς, θεοὺς. Δίκαια, ἔφη, λέγετε. οἶμαι
 γὰρ ὑμᾶς λέγειν ὅτι χρή με πρὸς ταῦτα ἀπολογήσασθαι
 20 ὥσπερ ἐν δικαστηρίῳ. Πάνν μὲν οὖν, ἔφη ὁ Σιμμίας.
 VIII. Φέρε δὴ, ἢ δ' ὅς, πειραθῷ πιθανώτερον πρὸς
 ὑμᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγὼ γάρ,
 ἔφη, ὦ Σιμμία τε καὶ Κέβης, εἰ μὲν μὴ ὥμην ἤξειν
 πρῶτον μὲν παρὰ θεοὺς ἄλλους σοφοὺς τε καὶ ἀγαθοὺς,
 25 ἔπειτα καὶ παρ' ἀνθρώπους τετελευτηκότας ἀμείνους
 τῶν ἐνθάδε, ἡδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ·
 νῦν δὲ εὐ ἴστε ὅτι παρ' ἄνδρας τε ἐλπίζω ἀφίξεσθαι
 ἀγαθοὺς· καὶ τοῦτο μὲν οὐκ ἂν πάνν δισχυρισαίμην· C

τοῦ Bodl. εαυτοῦ Bekk. 3 Perhaps we should write παραμένειν· διὸ
 ἀλόγιστος ἂν φεύγοι, ὁ δὲ νοῦν ἔχων ἐπιθυμοῖ που κ. τ. λ. 12 νῦν γε
 δοκεῖ τί μοι καὶ αὐτῷ Bekk.: the order adopted in the text is found
 in the Bodl. 14 ἀμείνους αὐτῶν Bekk. with only one ms. 21 πρὸς
 ὑμᾶς πιθανώτερον Bekk. Stallb. with all mss. in their favour, the

ὅτι μεντοι παρα θεοὺς δεσπότης πάνυ ἀγαθοὺς ἤξειν,
 εὖ ἴστε ὅτι, εἴπερ τι ἄλλο τῶν τοιούτων, δισχυρι-
 σαίμην ἂν καὶ τοῦτο. ὥστε διὰ ταῦτα οὐχ ὁμοίως
 ἀγανακτῶ, ἀλλ' εὐελπίς εἰμι εἶναι τι τοῖς τετελευτη-
 κόσι καί, ὥσπερ γε καὶ πάλαι λέγεται, πολὺ ἄμεινον 5
 τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Τί οὖν, ἔφη ὁ Σιμμίας, ὦ
 Σώκρατες; αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν νῷ ἔχεις
 D ἀπιέναι, ἢ κἂν ἡμῖν μεταδοίης; κοινὸν γὰρ δὴ ἔμοιγε
 δοκεῖ καὶ ἡμῖν εἶναι ἀγαθὸν τοῦτο, καὶ ἅμα σοι ἀπο-
 λογία ἔσται, ἐὰν ἥπερ λέγεις ἡμᾶς πείσης. Ἄλλα 10
 πειράσομαι, ἔφη. πρῶτον δὲ Κρίτωνα τόνδε σκεψώ-
 μεθα, τί ἐστὶν ὃ βούλεσθαί μοι δοκεῖ πάλαι εἰπεῖν.
 Τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι
 μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον, ὅτι χρή
 σοι φράζειν ὡς ἐλάχιστα διαλέγεσθαι; φησὶ γὰρ θερ- 15
 μαίνεσθαι μᾶλλον διαλεγομένους, δεῖν δὲ οὐδὲν τοιοῦτον
 E προσφέρειν τῷ φαρμάκῳ· εἰ δὲ μή, ἐνίστε ἀναγκάζεσθαι
 καὶ δις καὶ τρίς πίνειν τοὺς τι τοιοῦτον ποιῶντας.
 καὶ ὁ Σωκράτης, Ἔα, ἔφη, χαίρειν αὐτόν· ἀλλὰ μόνον
 τὸ ἑαυτοῦ παρασκευάζετω ὡς καὶ δις δώσων, ἐὰν δὲ 20
 δέη, καὶ τρίς. Ἄλλα σχεδὸν μὲν τι ἤδη, ἔφη ὁ
 Κρίτων· ἀλλὰ μοι πάλαι πράγματα παρέχει. Ἔα
 αὐτόν, ἔφη. ἀλλ' ὑμῖν δὴ τοῖς δικασταῖς βούλομαι
 ἡδὴ τὸν λόγον ἀποδοῦναι, ὥς μοι φαίνεται εἰκότως
 64 ἀνὴρ τῷ ὄντι ἐν φιλοσοφίᾳ διατρίψας τὸν βίον θαρρεῖν 25
 μέλλων ἀποθανεῖσθαι καὶ εὐελπίς εἶναι ἐκεῖ μέγιστα
 οἶσεσθαι ἀγαθὰ, ἐπειδὴν τελευτήσῃ. πῶς ἂν οὖν δὴ
 τοῦθ' οὕτως ἔχοι, ὦ Σιμμία τε καὶ Κέβης, ἐγὼ πειρά-
 σομαι φράσαι.

Bodl. excepted. 7 πρότερον αὐτὸς Bekk. πρότερον om. Bodl. pr. m. and many other mss. Stallb. Herm. 9 ἡ ἀπολογία Bekk. Stallb. with all mss. excepting the Bodl. which omits ἡ. 11 πειράσομαι γε Bekk. against the Bodl. and most mss. 21 ᾗδεν the mss. ᾗδῃ Bekk. after

ΙΧ. Κινδυνεύουσι γὰρ ὅσοι τυγχάνουσιν ὀρθῶς
 ἀπτόμενοι φιλοσοφίας λεληθέναι τοὺς ἄλλους, ὅτι
 οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ
 τεθνάναι. εἰ οὖν τοῦτο ἀληθές, ἄτοπον δήπου ἂν εἴη
 5 προθυμεῖσθαι μὲν ἐν παντὶ τῷ βίῳ μηδὲν ἄλλο ἢ τοῦτο,
 ἥκοντος δὲ δὴ αὐτοῦ ἀγανακτεῖν, ὃ πάλαι προεθυμοῦντό
 τε καὶ ἐπετήδεον. καὶ ὁ Σιμμίας γελάσας Νῆ τὸν
 Δία, ἔφη, ὦ Σώκρατες, οὐ πάνυ γέ με νῦν δὴ γελα- B
 σείοντα ἐποίησας γελάσαι. οἶμαι γὰρ ἂν δὴ τοὺς
 10 πολλοὺς αὐτὸ τοῦτο ἀκούσαντας δοκεῖν εὖ πάνυ εἰ-
 ρῆσθαι εἰς τοὺς φιλοσοφούντας καὶ ξυμφάναι ἂν τοὺς
 μὲν παρ' ἡμῖν ἀνθρώπους καὶ πάνυ, ὅτι τῷ ὄντι οἱ
 φιλοσοφούντες θανατῶσι καὶ σφᾶς γε οὐ λεληθασιν
 ὅτι ἄξιοί εἰσι τοῦτο πάσχειν. Καὶ ἀληθῆ γ' ἂν
 15 λέγοιεν, ὦ Σιμμία, πλὴν γε τοῦ σφᾶς μὴ λεληθέναι.
 λέληθε γὰρ αὐτοὺς ἢ τε θανατῶσι καὶ ἢ ἄξιοί εἰσι
 θανάτου καὶ οἴου θανάτου οἱ ὥς ἀληθῶς φιλόσοφοι.
 εἵπωμεν γάρ, ἔφη, πρὸς ἡμᾶς αὐτούς, χαίρειν εἰπόντες C
 ἐκείνοις· ἡγούμεθά τι τὸν θάνατον εἶναι; Πάνυ γε, ἔφη
 20 ὑπολαβὼν ὁ Σιμμίας. Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς
 ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; καὶ εἶναι τοῦτο
 τὸ τεθνάναι, χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγὴν
 αὐτὸ καθ' αὐτὸ τὸ σῶμα γεγονέναι, χωρὶς δὲ τὴν ψυχὴν
 ἀπὸ τοῦ σώματος ἀπαλλαγεῖσαν αὐτὴν καθ' αὐτὴν
 25 εἶναι; ἄρα μὴ ἄλλο τι ἢ θάνατος ἢ τοῦτο; Οὐκ, ἀλλὰ
 τοῦτο, ἔφη. Σκέψαι δὴ, ὦ Ἰθαβέ, εἰ ἄρα καὶ σοὶ
 ξυνδοκῇ ἅπερ καὶ ἐμοί. ἐκ γὰρ τούτων μᾶλλον οἶμαι D
 ἡμᾶς εἴσεσθαι περὶ ὧν σκοποῦμεν. φαίνεται σοι φιλο-
 σόφου ἀνδρὸς εἶναι ἐσπουδακέναι περὶ τὰς ἡδονὰς
 30 καλουμένας τὰς τοιάσδε, οἷον σίτων τε καὶ ποτῶν;

Photius Lex. p. 50. 6 προεθυμοῦντο Bodl. προϋθυμοῦντο Bekk.
 22 τὸ om. Bodl. Herm. 25 ἢ θάνατος Herm. ἢ ὁ θάνατος the
 old edd. and so far as I see the Bodl. ἢ om. Bekk. Stallb. 30 σι-

"Ηκιστά γε, ὦ Σώκρατες, ἔφη ὁ Σιμμίας. Τί δέ; τὰς τῶν ἀφροδισίων; Οὐδαμῶς. Τί δέ; τὰς ἄλλας τὰς περὶ τὸ σῶμα θεραπείας δοκεῖ σοι ἐντίμους ἡγεῖσθαι ὁ τοιοῦτος; οἷον ἱματίων διαφερόντων κτήσεις καὶ ὑποδημάτων καὶ τοὺς ἄλλους καλλωπισμοὺς τοὺς περὶ τὸ 5
 Ε σῶμα πότερον τιμᾶν σοι δοκεῖ ἢ ἀτιμάζειν, καθ' ὅσον μὴ πολλὴ ἀνάγκη μετέχειν αὐτῶν; Ἀτιμάζειν ἔμουγε δοκεῖ, ἔφη, ὃ γε ὡς ἀληθῶς φιλόσοφος. Οὐκοῦν ὅλως δοκεῖ σοι, ἔφη, ἡ τοῦ τοιούτου πραγματεία οὐ περὶ τὸ σῶμα εἶναι, ἀλλὰ καθ' ὅσον δύναται ἀφεστάναι αὐτοῦ, 10
 65 πρὸς δὲ τὴν ψυχὴν τετράφθαι; Ἐμουγε. Ἄρ' οὖν πρῶτον μὲν ἐν τοῖς τοιούτοις δῆλός ἐστιν ὁ φιλόσοφος ἀπολύων ὅ,τι μάλιστα τὴν ψυχὴν ἀπὸ τῆς τοῦ σώματος κοινωνίας διαφερόντως τῶν ἄλλων ἀνθρώπων; Φαίνεται. Καὶ δοκεῖ γέ που, ὦ Σιμμία, τοῖς πολλοῖς 15
 ἀνθρώποις, ᾧ μὴδὲν ἡδὺ τῶν τοιούτων μὴδὲ μετέχει αὐτῶν, οὐκ ἄξιον εἶναι ζῆν, ἀλλ' ἐγγύς τι τείνειν τοῦ τεθνάναι ὁ μὴδὲν φροντίζων τῶν ἡδονῶν αἰ διὰ τοῦ σώματος εἰσιν. Πάνυ μὲν οὖν ἀληθὴ λέγεις.

Χ. Τί δὲ δὴ περὶ αὐτὴν τὴν τῆς φρονήσεως 20
 κτήσιν; πότερον ἐμπόδιον τὸ σῶμα ἢ οὐ, ἐάν τις αὐτὸ
 Β ἐν τῇ ζητήσει κοινωνὸν συμπαραλαμβάνῃ; οἷον τὸ τοιόνδε λέγω· ἄρα ἔχει ἀλήθειάν τινα ὄψις τε καὶ ἀκοὴ τοῖς ἀνθρώποις, ἡ τὰ γε τοιαῦτα καὶ οἱ ποιεῖται ἡμῶν αἰεὶ θρυλοῦσιν, ὅτι οὐτ' ἀκούομεν ἀκριβὲς οὐδὲν 25
 οὔτε ὁρῶμεν; καίτοι εἰ αὐταὶ τῶν περὶ τὸ σῶμα αἰσθήσεων μὴ ἀκριβεῖς εἰσι μὴδὲ σαφεῖς, σχολῇ αἶ γε ἄλλαι· πᾶσαι γάρ που τούτων φαυλότεραί εἰσιν ἢ σοι οὐ δοκοῦσιν; Πάνυ μὲν οὖν, ἔφη. Πότε οὖν, ἡ δ' ὅς, ἡ ψυχὴ τῆς ἀληθείας ἄπτεται; ὅταν μὲν γὰρ μετὰ τοῦ 30

- σώματος ἐπιχειρῇ τι σκοπεῖν, δῆλον ὅτι τότε ἐξαπα- C
 τᾶται ὑπ' αὐτοῦ. Ἀληθῆ λέγεις. Ἄρ' οὖν οὐκ ἐν τῷ
 λογίζεσθαι, εἴπερ που ἄλλοθι, κατὰ δῆλον αὐτῇ γίγνεται
 τι τῶν ὄντων; Ναί. Λογίζεται δέ γέ που τότε κάλ-
 5 λιστα, ὅταν μηδέν τούτων αὐτὴν παραλυπῇ, μήτε
 ἀκοή μήτε ὄψις μήτε ἀλγηδὼν μηδέ τις ἡδονή, ἀλλ' ὅ,τι
 μάλιστα αὐτὴ καθ' αὐτὴν γίγνηται ἐῷσα χαίρειν τὸ
 σῶμα, καὶ καθ' ὅσον δύναται μὴ κοινωνοῦσα αὐτῷ
 μηδ' ἀπτομένη ὀρέγεται τοῦ ὄντος. Ἔστι ταῦτα.
 10 Οὐκοῦν καὶ ἐνταῦθα ἢ τοῦ φιλοσόφου ψυχὴ μάλιστα D
 ἀτιμάζει τὸ σῶμα καὶ φεύγει ἀπ' αὐτοῦ, ζητεῖ δὲ αὐτὴ
 καθ' αὐτὴν γίγνεσθαι; Φαίνεται. Τί δὲ δὴ τὰ τοιαῦδε,
 ὦ Σιμμία; φαμέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδέν; Φαμέν
 μέντοι νῆ Δία. Καὶ καλὸν γέ τι καὶ ἀγαθόν; Πῶς
 15 δ' οὐ; Ἦδη οὖν πώποτε τι τῶν τοιούτων τοῖς ὀφθαλ-
 μοῖς εἶδες; Οὐδαμῶς, ἢ δ' ὅς. Ἄλλ' ἄλλῃ τινὶ αἰσ-
 θήσει τῶν διὰ τοῦ σώματος ἐφήψω αὐτῶν; λέγω δὲ
 περὶ πάντων, οἷον μεγέθους πέρι, ὑγιείας, ἰσχύος, καὶ
 τῶν ἄλλων ἐνὶ λόγῳ ἀπάντων τῆς οὐσίας, ὃ τυγχάνει
 20 ἕκαστον ὃν ἄρα διὰ τοῦ σώματος αὐτῶν τὰ λεγόμενα E
 θεωρεῖται, ἢ ὧδ' ἔχει ὥς ἂν μάλιστα ἡμῶν καὶ ἀκρι-
 βέστατα παρασκευάσῃται αὐτὸ ἕκαστον διανοηθῆναι
 περὶ οὗ σκοπεῖ, οὗτος ἂν ἐγγύτατα ἴοι τοῦ γινῶναι
 ἕκαστον; Πάννυ μὲν οὖν. Ἄρ' οὖν ἐκεῖνος ἂν τοῦτο
 25 ποιήσῃ καθαρώτατα, ὅστις ὅ,τι μάλιστα αὐτῇ τῇ
 διανοίᾳ ἴοι ἐφ' ἕκαστον, μήτε τὴν ὄψιν παρατιθέμενος
 ἐν τῷ διανοεῖσθαι μήτε τινὰ ἄλλην αἰσθησιν ἐφέλκων 60
 μηδεμίαν μετὰ τοῦ λογισμοῦ, ἀλλ' αὐτῇ καθ' αὐτὴν
 εἰλικρινεῖ πῇ διανοίᾳ χρώμενος αὐτὸ καθ' αὐτὸ εἰλι-
 30 κρινὲς ἕκαστον ἐπιχειροῖ θηρεύειν τῶν ὄντων, ἀπαλ-

6 μηδὲ τις Bodl. μήτε τις Bekk. Stallb. with the other mss.

14 αὐ καλὸν γέ τοι Bekk. partly from Heindorf's conj. οὐ καλὸν γέ
 τι Bodl. (?) and other mss. 30 ἐπιχειροῖ Bodl. pr. m. ἐπιχειροίη

λαγείς ὅτι μάλιστα ὀφθαλμῶν τε καὶ ὤτων καὶ ὡς ἔπος εἰπεῖν ξύμπαντος τοῦ σώματος, ὡς ταράττοντος καὶ οὐκ ἐώντος τὴν ψυχὴν κτήσασθαι ἀλήθειάν τε καὶ φρόνησιν, ὅταν κοινωνῇ, ἀρ' οὐχ οὗτός ἐστιν, ὦ Σιμμία, εἶπερ τις καὶ ἄλλος, ὁ τευξομενος τοῦ ὄντος; Ὑπερ- 5 φυῶς, ἔφη ὁ Σιμμίας, ὡς ἀληθῆ λέγεις, ὦ Σώκρατες.

- B XI. Οὐκοῦν ἀνάγκη, ἔφη, ἐκ πάντων τούτων παρίστασθαι δόξαν τοιάνδε τινὰ τοῖς γνησίως φιλοσόφοις, ὥστε καὶ πρὸς ἀλλήλους τοιαῦτ' ἅττα λέγειν, ὅτι 10 κινδυνεύει τοι ὥσπερ ἀτραπὸς τις ἡμᾶς ἐκφέρειν μετὰ τοῦ λόγου ἐν τῇ σκέψει, ὅτι, ἕως ἂν τὸ σῶμα ἔχωμεν καὶ ξυμπεφυρμένη ἢ ἡμῶν ἢ ψυχῇ μετὰ τοῦ τοιούτου κακοῦ, οὐ μὴ ποτε κτησώμεθα ἱκανῶς οὐ ἐπιθυμοῦμεν φάμεν δὲ τοῦτο εἶναι τὸ ἀληθές. μυρίας μὲν γὰρ ἡμῖν ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν ἀναγκαίαν τροφήν 15 C ἔτι δὲ ἂν τινες νόσοι προσπέσωσιν, ἐμποδίζουσιν ἡμῶν τὴν τοῦ ὄντος θήραν· ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας ἐμπύπλησιν ἡμᾶς πολλῆς, ὥστε τὸ λεγόμενον ὡς ἀληθῶς τῷ ὄντι ὑπ' αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέ- 20 ποτε οὐδέν. καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι. διὰ γὰρ τὴν τῶν χρημάτων κτήσιν πάντες οἱ πόλεμοι D ἡμῖν γίνονται, τὰ δὲ χρήματα ἀναγκαζόμεθα κτᾶσθαι διὰ τὸ σῶμα, δουλεύοντες τῇ τούτου θεραπείᾳ· καὶ ἐκ 25 τούτου ἀσχολίαν ἄγομεν φιλοσοφίας περὶ διὰ πάντα ταῦτα. τὸ δ' ἔσχατον πάντων ὅτι, ἐάν τις ἡμῖν καὶ σχολὴ γένηται ἀπ' αὐτοῦ καὶ τραπώμεθα πρὸς τὸ σκοπεῖν τι, ἐν ταῖς ζητήσεσιν αὐ πανταχοῦ παραπίπτων θόρυβον παρέχει καὶ ταραχὴν καὶ ἐκπλήττει, ὥστε μὴ 30

edd. 13 κτησόμεθα Bekk. with two mss. κτησώμεθα all other mss. On this § see also Bonitz 'Zeitschrift für östr. gymnasien' 1866, mai, p. 309—312.

δύνασθαι ὑπ' αὐτοῦ καθορᾶν τὰληθές, ἀλλὰ τῷ ὄντι
 ἡμῖν δέδεικται ὅτι, εἰ μέλλομέν ποτε καθαρῶς τι εἴσεσ-
 θαι, ἀπαλλακτέον αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ θεατέον Ε
 αὐτὰ τὰ πράγματα· καὶ τότε, ὡς ἔοικεν, ἡμῖν ἔσται οὐ
 5 ἐπιθυμοῦμέν τε καὶ φαμεν ἐρασταὶ εἶναι, φρονήσεως,
 ἐπειδὴν τελευτήσωμεν, ὡς ὁ λόγος σημαίνει, ζῶσι δὲ
 οὐ. εἰ γὰρ μὴ οἷόν τε μετὰ τοῦ σώματος μηδὲν καθα-
 ρῶς γινῶναι, δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστι κτήσασθαι
 τὸ εἰδέναι ἢ τελευτήσασι· τότε γὰρ αὐτὴ καθ' αὐτὴν 67
 10 ἔσται ἡ ψυχὴ χωρὶς τοῦ σώματος, πρότερον δ' οὐ. καὶ
 ἐν ᾧ ἂν ζῶμεν, οὕτως, ὡς ἔοικεν, ἐγγυτάτῳ ἐσόμεθα
 τοῦ εἰδέναι, ἐὰν ὅ,τι μάλιστα μηδὲν ὁμιλῶμεν τῷ
 σώματι μηδὲ κοινωνῶμεν, ὅ,τι μὴ πᾶσα ἀνάγκη, μηδὲ
 ἀναπιμπλώμεθα τῆς τούτου φύσεως, ἀλλὰ καθαρεύωμεν
 15 ἀπ' αὐτοῦ, ἕως ἂν ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς· καὶ
 οὕτω μὲν καθαροὶ ἀπαλλαττόμενοι τῆς τοῦ σώματος
 ἀφροσύνης, ὡς τὸ εἰκός, μετὰ τοιούτων τε ἐσόμεθα καὶ
 γνωσόμεθα δι' ἡμῶν αὐτῶν πᾶν τὸ εἰλικρινές· τοῦτο Β
 δ' ἐστὶν ἴσως τὸ ἀληθές. μὴ καθαρῷ γὰρ καθαροῦ
 20 ἐφάπτεσθαι μὴ οὐ θεμιτὸν ἦ. τοιαῦτα οἶμαι, ὦ Σιμμία,
 ἀναγκαῖον εἶναι πρὸς ἀλλήλους λέγειν τε καὶ δοξάζειν
 πάντας τοὺς ὀρθῶς φιλομαθεῖς· ἢ οὐ δοκεῖ σοι οὕτως;
 Παντός γε μᾶλλον, ὦ Σώκρατες.

XII. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ ταῦτ' ἀληθῆ, ὦ
 25 ἐταῖρε, πολλὴ ἐλπίς ἀφικομένῳ οἷ ἐγὼ πορεύομαι, ἐκεῖ
 ἱκανῶς, εἴπερ που ἄλλοθι, κτήσασθαι τοῦτο οὐ ἔνεκα ἢ
 πολλὴ πραγματεία ἡμῖν ἐν τῷ παρελθόντι βίῳ γέγονεν;
 ὥστε ἢ γε ἀποδημία ἢ νῦν μοι προστεταγμένη μετὰ C
 ἀγαθῆς ἐλπίδος γίγνεται καὶ ἄλλῳ ἀνδρὶ, ὃς ἡγεῖται οἱ
 30 παρεσκευάσθαι τὴν διάνοιαν ὥσπερ κεκαθαρμένην.
 Πάνυ μὲν οὖν, ἔφη ὁ Σιμμίας. Κάθαρσις δὲ εἶναι ἄρα

οὐ τοῦτο ξυμβαίνει, ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται,
 τὸ χωρίζειν ὅ, τι μάλιστα ἀπὸ τοῦ σώματος τὴν ψυχὴν
 καὶ ἐθίσαι αὐτὴν καθ' αὐτὴν πανταχόθεν ἐκ τοῦ σώμα-
 • τος συναγείρεσθαι τε καὶ ἀθροίζεσθαι, καὶ οἰκεῖν κατὰ
 τὸ δυνατόν καὶ ἐν τῷ νῦν παρόντι καὶ ἐν τῷ ἔπειτα 5
 D μόνῃ καθ' αὐτὴν, ἐκλυομένην ὥσπερ ἐκ δεσμῶν ἐκ τοῦ
 σώματος; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν τοῦτό γε θάνα-
 τος ὀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώμα-
 τος; Παντάπασί γ', ἡ δ' ὅς. Λύειν δέ γε αὐτήν, ὥς
 φαμεν, προθυμοῦνται αἰεὶ μάλιστα καὶ μόνοι οἱ φιλοσο- 10
 φοῦντες ὀρθῶς, καὶ τὸ μελέτημα αὐτὸ τοῦτό ἐστι τῶν
 φιλοσόφων, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος,
 ἡ οὐ; Φαίνεται. Οὐκοῦν, ὅπερ ἐν ἀρχῇ ἔλεγον, γε-
 λοῖον ἂν εἴη ἄνδρα παρασκευάζονθ' ἑαυτὸν ἐν τῷ βίῳ
 E ὅ, τι ἐγγυτάτω ὄντα τοῦ τεθνάναι οὕτω ζῆν, καῖπειθ 15
 ἦκοντος αὐτῷ τοίτου ἀγανακτεῖν; οὐ γελοῖον; Πῶς δ'
 οὐ; Τῷ ὄντι ἄρα, ἔφη, ὦ Σιμμία, οἱ ὀρθῶς φιλοσο-
 φοῦντες ἀποθνήσκουν μελετῶσι, καὶ τὸ τεθνάναι ἦκιστ'
 αὐτοῖς ἀνθρώπων φοβερόν. ἐκ τῶνδε δὲ σκόπει. εἰ
 γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ 20
 καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὲ
 γυγνομένου εἰ φοβοῖντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν
 ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκείσε ἴοιεν, οἱ ἀφικομένοις
 68 ἑλπίς ἐστίν οὐ διὰ βίου ἥρων τυχεῖν ἥρων δὲ φρονή-
 σεως· ᾧ τε διεβέβληντο, τούτου ἀπηλλάχθαι ξυνόντος 25
 αὐτοῖς; ἡ ἀνθρωπίνων μὲν παιδικῶν καὶ γυναικῶν καὶ

6 μόνῃ is considered spurious by Cobet Var. Lect. p. 165.
 'Quia apparet dici τὸ σῶμα εἶναι ὡς δεσμὰ τῆς ψυχῆς, emenda
 ὥσπερ ἐκ δεσμῶν τοῦ σώματος: adiecit nescio quis alteram prae-
 positionem, ne δεσμὰ τοῦ σώματος dici viderentur.' Cobet Var. Lect.
 p. 165. 16 οὐ γελοῖον; considered spurious by Cobet Nov. Lect. p.
 111. 22 εἰ φοβοῖντο: 'repetitum ei sciolo debetur' Cobet, Nov. Lect.
 p. 102. 25 διεβέβληντο Bekk. against the Bodl. and most
 mss.

υιέων ἀποθανόντων πολλοὶ δὴ ἐκόντες ἠθέλησαν εἰς
 "Αἰδου ἐλθεῖν, ὑπὸ ταύτης ἀγόμενοι τῆς ἐλπίδος, τῆς
 τοῦ ὄψεσθαι τε ἐκεῖ ὧν ἐπεθύμουν καὶ ξυνέσεσθαι
 φρονήσεως δὲ ἄρα τις τῷ ὄντι ἐρῶν, καὶ λαβὼν σφόδρα
 5 τὴν αὐτὴν ταύτην ἐλπίδα, μηδαμοῦ ἄλλοθι ἐντεύξεσθαι
 αὐτῇ ἀξίως λόγου ἢ ἐν "Αἰδου, ἀγανακτήσει τε ἀπο-
 θνήσκων καὶ οὐκ ἄσμενος εἰσιν αὐτόσε; οἶεσθαι γε χρή, Β
 εἰὰν τῷ ὄντι γ' ἦ, ὦ ἐταῖρε, φιλόσοφος· σφόδρα γὰρ
 αὐτῷ ταῦτα δόξει, μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύξ-
 10 εσθαι φρονήσει ἀλλ' ἢ ἐκεῖ. εἰ δὲ τοῦτο οὕτως ἔχει,
 ὅπερ ἔρτι ἔλεγον, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο
 τὸν θάνατον ὁ τοιοῦτος; Πολλὴ μέντοι νῆ Δία, ἢ δ' ὅς.

ΧΙΙΙ. Οὐκοῦν ἱκανὸν σοι τεκμήριον, ἔφη, τοῦτο
 ἀνδρὲς ὅν ἂν ἴδῃς ἀγανακτοῦντα μέλλοντα ἀποθανεῖ-
 15 σθαι, ὅτι οὐκ ἄρ' ἦν φιλόσοφος ἀλλὰ τις φιλοσώμα-
 τος; ὁ αὐτὸς δέ που οὗτος τυγχάνει ὧν καὶ φιλοχρή- C
 ματος καὶ φιλότιμος, ἥτοι τὰ ἕτερα τούτων ἢ ἀμφό-
 τερα. Πάνυ, ἔφη, ἔχει οὕτως ὡς λέγεις. Ἄρ' οὖν,
 ἔφη, ὦ Σιμμία, οὐ καὶ ἡ ὀνομαζομένη ἀνδρεία τοῖς
 20 οὕτω διακειμένοις μάλιστα προσήκει; Πάντως δήπου,
 ἔφη. Οὐκοῦν καὶ ἡ σωφροσύνη, ἣν καὶ οἱ πολλοὶ
 ὀνομάζουσι σωφροσύνην, τὸ περὶ τὰς ἐπιθυμίας μὴ
 ἐπτοῆσθαι ἀλλ' ὀλιγώρως ἔχειν καὶ κοσμίως, ἄρ' οὐ
 τούτοις μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος
 25 ὀλιγορουσί τε καὶ ἐν φιλοσοφίᾳ ζῶσιν; Ἀνάγκη, ἔφη. D
 Εἰ γὰρ ἐβελήσεις, ἢ δ' ὅς, ἐννοῆσαι τὴν γε τῶν ἄλλων
 ἀνδρείαν τε καὶ σωφροσύνην, δόξει σοι εἶναι ἄτοπος.
 Πῶς δὴ, ὦ Σώκρατες; Οἶσθα, ἢ δ' ὅς, ὅτι τὸν θάνατον
 ἡγοῦνται πάντες οἱ ἄλλοι τῶν μεγάλων κακῶν εἶναι;
 30 Καὶ μάλα, ἔφη. Οὐκοῦν φόβῳ μειζόνων κακῶν ἵπο-

18 Πάνυ γ' Bekk. Stallb. γε om. Bodl. and other mss. 19 ἀν-
 δρία Bekk. against the Bodl. 26 ἐβελήσεις Bodl. Herm. ἐθέλεις Bekk.

μένουσιν αὐτῶν οἱ ἀνδρεῖοι τὸν θάνατον, ὅταν ὑπομέ-
 νωσιν; Ἔστι ταῦτα. Τῷ δεδιέναι ἄρα καὶ δέει ἀν-
 δρεῖοί εἰσι πάντες πλὴν οἱ φιλόσοφοι. καίτοι ἄτοπόν
 Ε γε δέει τινὰ καὶ δειλία ἀνδρεῖον εἶναι. Πάνυ μὲν οὖν.
 Τί δέ; οἱ κόσμιοι αὐτῶν οὐ ταῦτὸν τοῦτο πεπόνθασιν 5
 ἀκολασία τινὲ σῶφρονές εἰσι; καίτοι φαμέν γέ που
 ἀδύνατον εἶναι, ἀλλ' ὅμως αὐτοῖς συμβαίνει τούτῳ
 ὅμοιον εἶναι τὸ πάθος τὸ περὶ ταύτην τὴν εὐήθη σω-
 φροσύνην· φοβούμενοι γὰρ ἐτέρων ἡδονῶν στερηθῆναι
 καὶ ἐπιθυμοῦντες ἐκείνων, ἄλλων ἀπέχονται ὑπ' ἄλλων 10
 κρατούμενοι. καίτοι καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν
 69 ἡδονῶν ἄρχεσθαι· ἀλλ' ὅμως ξυμβαίνει αὐτοῖς κρατου-
 μένοις ὑφ' ἡδονῶν κρατεῖν ἄλλων ἡδονῶν. τοῦτο δ'
 ὅμοιον ἐστὶν ᾧ νῦν δὴ ἐλέγετο, τῷ τρόπον τινὰ δι' ἀκο-
 λασίαν αὐτοὺς σεσωφρονίσθαι. Ἔοικε γάρ. Ὡ μακά- 15
 ριε Σιμμία, μὴ γὰρ οὐχ αὕτη ἢ ἡ ὀρθὴ πρὸς ἀρετὴν
 ἀλλαγὴ, ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας
 καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω
 πρὸς ἐλάττω, ὥσπερ νομίσματα, ἀλλ' ἢ ἐκείνο μόνον
 τὸ νόμισμα ὀρθόν, ἀνθ' οὗ δεῖ ἅπαντα ταῦτα καταλ- 20
 Β λάττεσθαι, φρόνησις, καὶ τούτου μὲν πάντα καὶ μετὰ
 τούτου ὠνούμενά τε καὶ πιπρασκόμενα τῷ ὄντι ἢ καὶ
 ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδην
 ἀληθοῦς ἀρετὴ μετὰ φρονήσεως, καὶ προσγεννομένων
 καὶ ἀπογεννομένων καὶ ἡδονῶν καὶ φόβων καὶ τῶν 25
 ἄλλων πάντων τῶν τοιούτων· χωριζόμενα δὲ φρονή-
 σεως καὶ ἀλλαττόμενα ἀντὶ ἀλλήλων μὴ σκιαγραφία
 τις ἢ ἡ τοιαύτη ἀρετὴ καὶ τῷ ὄντι ἀνδραποδώδης τε
 καὶ οὐδὲν ὑγιὲς οὐδ' ἀληθὲς ἔχῃ, τὸ δ' ἀληθὲς τῷ ὄντι

Stallb. with other mss. 27 ἀνδρίαν Bekk. (so again 69 v c). 5 Τι
 δαί Bekk. 28 ἀρετὴ ἢ Bekk. ἢ is not in the mss.: the Bodl.
 and the better class have merely ἀρετῇ; two mss. "II G" add
 ἡ, one καί, and Heindorf conjectured ἦ. 29 ἐχῇ Bodl. Bekk.

ἢ κάθαρσίς τις τῶν τοιούτων πάντων, καὶ ἡ σωφρο- C
 σύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία καὶ αὐτὴ ἡ φρό-
 νησις μὴ καθαρμός τις ἦ. καὶ κινδυνεύουσι καὶ οἱ τὺς
 τελετὰς ἡμῖν οὗτοι καταστήσαντες οὐ φαῦλοί τινες
 5 εἶναι, ἀλλὰ τῷ ὄντι πάλαι αἰνίττεσθαι ὅτι ὅς ἂν ἀμύ-
 ητος καὶ ἀτέλεστος εἰς Ἄιδου ἀφίκηται, ἐν βορβόρῳ
 κείσεται, ὁ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκείσε
 ἀφικόμενος μετὰ θεῶν οἰκήσει. εἰσὶ γὰρ δὴ, φασὶν οἱ
 περὶ τὰς τελετὰς, ναρθηκοφόροι μὲν πολλοί, βάρχοι δέ
 10 τε παῦροι· οὗτοι δ' εἰσὶ κατὰ τὴν ἐμὴν δόξαν οὐκ ἄλ- D
 λοι ἢ οἱ πεφιλοσοφηκότες ὀρθῶς. ὦν δὴ καὶ ἐγὼ κατὰ
 γε τὸ δυνατόν οὐδὲν ἀπέλιπον ἐν τῷ βίῳ ἀλλὰ παντὶ
 τρόπῳ προϋθυμήθην γενέσθαι· εἰ δὲ ὀρθῶς προϋθυμή-
 θην καὶ τι ἡνυσάμην, ἐκείσε ἐλθόντες τὸ σαφὲς εἰσό-
 15 μεθα, εἴν θεὸς ἐθέλῃ, ὀλόνγον ὕστερον, ὥς ἐμοὶ δοκεῖ.
 ταῦτ' οὖν ἐγώ, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ἀπολο-
 γοῦμαι, ὥς εἰκότως ὑμῶς τε ἀπολείπων καὶ τοὺς ἐνθάδε
 δεσπότας οὐ χαλεπῶς φέρω οὐδ' ἀγανακτῶ, ἡγούμενος E
 κακεῖ οὐδὲν ἥττον ἢ ἐνθάδε δεσπόταις τε ἀγαθοῖς ἐν-
 20 τεύξεσθαι καὶ ἐταίροις· τοῖς δὲ πολλοῖς ἀπιστίαν παρ-
 ἔχει· εἴ τι οὖν ὑμῖν πιθανώτερός εἰμι ἐν τῇ ἀπολογίᾳ·
 ἢ τοῖς Ἀθηναίων δικασταῖς, εὖ ἂν ἔχοι.

XIV. Εἰπόντος δὴ τοῦ Σωκράτους ταῦτα ὑπολα-
 βῶν ὁ Κέβης ἔφη· ὦ Σώκρατες, τὰ μὲν ἄλλα ἔμοιγε
 25 δοκεῖ καλῶς λέγεσθαι, τὰ δὲ περὶ τῆς ψυχῆς πολλὴν 70
 ἀπιστίαν παρέχει τοῖς ἀνθρώποις μή, ἐπειδὴν ἀπαλ-
 λαγῇ τοῦ σώματος, οὐδαμοῦ ἔτι ἦ, ἀλλ' ἐκείνῃ τῇ ἡμέρᾳ

ἔχουσα Stallb. and Herm. with many mss.: but this is no doubt the emendation of a grammarian who attempted to make the construction smoother. 14 ἡνυσάμην cod. Aug. Bekk. Stallb. ἡνύσα-
 μεν Herm. (Ast, Bernhardt 'Syntax' p. 416) with the other mss.
 24: δοκεῖ ἔμοιγε Bekk. but the above order is warranted by the Bodl.
 and many other mss., also by Stobaeus Ecl. Phys. p. 328 Gaisf.

διαφθείρηται τε καὶ ἀπυλλύηται, ἥ ἂν ὁ ἄνθρωπος
ἰποθάνῃ· εὐθὺς ἀπαλλαττομένη τοῦ σώματος καὶ
ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα
οἷχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ, ἐπεὶ,
εἴπερ εἴη που αὐτὴ καθ' αὐτὴν ξυνηθροισμένη καὶ 5
ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλθες.

- B πολλὴ ἂν ἐλπίς εἴη καὶ καλή, ὦ Σώκρατες, ὡς ἀληθὴ
ἐστὶν ἂ σὺ λέγεις· ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγη
παραμυθίας δεῖται καὶ πίστεως, ὡς ἔστι τε ἡ ψυχὴ
ἀποθανόντος τοῦ ἀνθρώπου καὶ τινα δύναμιν ἔχει καὶ 10
φρόνησιν. Ἀληθῆ, ἔφη, λέγεις, ὁ Σωκράτης, ὦ Κέβης.
ἀλλὰ τί δὴ ποιῶμεν; ἡ περὶ αὐτῶν τούτων βούλει
διαμυθολογῶμεν, εἴτε εἰκὸς οὕτως ἔχειν εἴτε μή; Ἐγώ
οὖν, ἔφη ὁ Κέβης, ἡδέως ἂν ἀκούσαιμι, ἥντινα δόξαν
ἔχεις περὶ αὐτῶν. Οὐκ οὖν γ' ἂν οἶμαι, ἡ δ' ὥς ὁ Σω- 15
κράτης, εἰπεῖν τινα νῦν ἀκούσαντα, οὐδ' εἰ κωμωδιοποιὸς
εἴη, ὡς ἀδολεσχῶ καὶ οὐ περὶ προσηκόντων τοὺς λόγους
ποιοῦμαι. εἰ οὖν δοκεῖ, χρὴ διασκοπεῖσθαι.

XV. Σκεψώμεθα δὲ αὐτὸ τῇδέ πῃ, εἴτε ἄρα ἐν
Ἰδαίου εἰσὶν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων 20
εἴτε καὶ οὐ. παλαιὸς μὲν οὖν ἔστι τις λόγος, οὐ μεμ-
νήμεθα, ὡς εἰσὶν ἐνθένδε ἀφικόμεναι ἐκεῖ, καὶ πύλιν
γε δεῦρο ἀφικνούνται καὶ γίνονται ἐκ τῶν τεθνεώτων
καὶ εἰ τοῖθ' οὕτως ἔχει, πάλιν γίνεσθαι ἐκ τῶν ἀπο-
θανόντων τοὺς ζῶντας, ἄλλο τι ἢ εἶεν ἂν αἱ ψυχαὶ 25
D ἡμῶν ἐκεῖ; οὐ γὰρ ἂν που πάλιν ἐγίγνοντο μὴ οὔσαι,
καὶ τοῦτο ἰκανὸν τεκμήριον τοῦ ταῦτ' εἶναι, εἰ τῷ ὄντι
φανερὸν γίγνοιτο ὅτι οὐδαμόθεν ἄλλοθεν γίνονται οἱ

1 ἄνθρωπος Bekk. 5 καθ' αὐτὴν Bekk. against the Bodl.
16 κωμωδιοποιὸς Bekk.: but κωμωδιοποιὸς is given by the Bodl.
and the best mss.; see Apol. 18 n. 25 ἄλλο τι ἢ εἶεν Bodl.; Bekk.
omits ἢ. ἡμῶν αἱ ψυχαὶ Bekk. against the Bodl. 28 γίγνοιτο Bodl.
Herm. Stallb. γένοιτο Bekk.

ζῶντες ἢ ἐκ τῶν τεθνεώτων· εἰ δὲ μὴ ἔστι τοῦτο, ἄλλου
 ἄν του δέοι λόγου. Πάνυ μὲν οὖν, ἔφη ὁ Κέβης. Μὴ
 τοίνυν κατ' ἀνθρώπων, ἦ δ' ὅς, σκόπει μόνον τοῦτο, εἰ
 βούλει ῥᾶον μαθεῖν, ἀλλὰ καὶ κατὰ ζώων πάντων καὶ
 5 φυτῶν, καὶ ξυλλήβδην ὅσαπερ ἔχει γένεσιν, περὶ
 πάντων ἰδωμεν, ἅρ' οὕτως γίγνεται πάντα, οὐκ ἄλλο-
 θεν ἢ ἐκ τῶν ἐναντίων τὰ ἐναντία, ὅσοις τυγχάνει ὄν **Ε**
 τοιούτῳ τι, οἷον τὸ καλὸν τῷ αἰσχυρῷ ἐναντίον που
 καὶ δίκαιον ἀδίκῳ, καὶ ἄλλα δὴ μυρία οὕτως ἔχει.
 10 τοῦτο οὖν σκεψώμεθα, ἄρα ἀναγκαῖον, ὅσοις ἔστι τι
 ἐναντίον, μηδαμόθεν ἄλλοθεν αὐτὸ γίγνεσθαι ἢ ἐκ τοῦ
 αὐτῷ ἐναντίου. οἷον ὅταν μείζον τι γίγνηται, ἀνάγκη
 που ἐξ ἐλάττονος ὄντος πρότερον ἔπειτα μείζον γίγ-
 νεσθαι; Ναί. Οὐκοῦν κἂν ἔλαττον γίγνηται, ἐκ μεί- **71**
 15 ζονος ὄντος πρότερον ἕστερον ἔλαττον γενήσεται; Ἔ-
 στιν, ἔφη, οὕτω. Καὶ μὴν ἐξ ἰσχυροτέρου τὸ ἀσθενέ-
 στερον καὶ ἐκ βραδυτέρου τὸ θάπτον; Πάνυ γε. Τί
 δέ; ἂν τι χειρὸν γίγνηται, οὐκ ἐξ ἀμείνονος, καὶ ἂν
 δικαιότερον, ἐξ ἀδικωτέρου; Πῶς γὰρ οὐ; Ἰκανῶς οὖν,
 20 ἔφη, ἔχομεν τοῦτο, ὅτι πάντα οὕτω γίγνεται, ἐξ
 ἐναντίων τὰ ἐναντία πράγματα; Πάνυ γε. Τί δ' αὖ;
 ἔστι τι καὶ τοιόνδε ἐν αὐτοῖς, οἷον μεταξὺ ἀμφοτέρων
 πάντων τῶν ἐναντίων δυοῖν ὄντων δύο γενέσεις, ἀπὸ
 μὲν τοῦ ἐτέρου ἐπὶ τὸ ἕτερον, ἀπὸ δ' αὖ τοῦ ἐτέρου **Β**
 25 πάλιν ἐπὶ τὸ ἕτερον· μείζονος μὲν γὰρ πράγματος καὶ
 ἐλάττονος μεταξὺ αὐξήσεις καὶ φθίσεις, καὶ καλοῦμεν
 οὕτω τὸ μὲν αὐξάνεσθαι, τὸ δὲ φθίνειν; Ναί, ἔφη.
 Οὐκοῦν καὶ διακρίνεσθαι καὶ συγκρίνεσθαι, καὶ ψύχε-
 σθαι καὶ θερμαίνεσθαι, καὶ πάντα οὕτω, κἂν εἰ μὴ

6 ἅπαντα Bekk. πάντα Bodl. and other mss. 16 ἰσχυροτέρου
 γε Bekk. against the Bodl. 17 τί δαί Bekk. 18 εἰς Bekk. ἂν
 Bodl. 25 μὲν γὰρ Bodl. corr. (γὰρ is om. m. pr.): μὲν is wanting
 in several mss.

χρώμεθα τοῖς ὀνόμασιν ἐνιαχοῦ, ἀλλ' ἔργῳ γοῦν πανταχοῦ οὕτως ἔχειν ἀναγκαῖον, γίνεσθαι τε αὐτὰ ἐξ ἀλλήλων γένεσιν τε εἶναι ἐξ ἑκατέρων εἰς ἄλληλα; Πάνυ μὲν οὖν, ἦ δ' ὅς.

- C XVI. Τί οὖν; ἔφη, τῷ ζῆν ἔστι τι ἐναντίον, ὥσπερ 5
τῷ ἐγρηγορέναι τὸ καθεύδειν; Πάνυ μὲν οὖν, ἔφη.
Τί; Τὸ τεθνάναι, ἔφη. Οὐκοῦν ἐξ ἀλλήλων τε γίγνεται ταῦτα, εἴπερ ἐναντία ἐστί, καὶ αἱ γενέσεις εἰσὶν αὐτοῖν μεταξὺ δύο δυοῖν ὄντων; Πῶς γὰρ οὐ; Τὴν μὲν τοίνυν ἐτέραν συζυγίαν ὧν νῦν δὴ ἔλεγον ἐγώ σοι, ἔφη, 10
ἔρῳ, ὁ Σωκράτης, καὶ αὐτὴν καὶ τὰς γενέσεις· σὺ δέ μοι τὴν ἐτέραν. λέγω δὲ τὸ μὲν καθεύδειν, τὸ δὲ ἐγρηγορέναι, καὶ ἐκ τοῦ καθεύδειν τὸ ἐγρηγορέναι
D γίνεσθαι καὶ ἐκ τοῦ ἐγρηγορέναι τὸ καθεύδειν, καὶ τὰς γενέσεις αὐτοῖν τὴν μὲν καταδαρθάνειν εἶναι, τὴν 15
δὲ ἀνεγείρεσθαι. ἱκανῶς σοι, ἔφη, ἦ οὐ; Πάνυ μὲν οὖν.
Λέγε δὴ μοι καὶ σύ, ἔφη, οὕτω περὶ ζωῆς καὶ θανάτου. οὐκ ἐναντίον μὲν φῆς τῷ ζῆν τὸ τεθνάναι εἶναι; Ἐργωγε. Γίνεσθαι δὲ ἐξ ἀλλήλων; Ναί. Ἐξ οὖν τοῦ ζῶντος τί τὸ γιγνόμενον; Τὸ τεθνηκός, ἔφη. Τί δέ, ἦ δ' ὅς, 20
ἐκ τοῦ τεθνεώτος; Ἀναγκαῖον, ἔφη, ὁμολογεῖν ὅτι τὸ ζῶν. Ἐκ τῶν τεθνεώτων ἄρα, ὦ Κέβης, τὰ ζῶντά
E τε καὶ οἱ ζῶντες γίγνονται; Φαίνεται, ἔφη. Εἰσὶν ἄρα, ἔφη, αἱ ψυχαὶ ἡμῶν ἐν Ἄιδου. Ἐοικεν. Οὐκοῦν καὶ τοῖν γενεσέοις τοῖν περὶ ταῦτα ἢ γ' ἐτέρα σαφὴς 25
οὔσα τυγχάνει· τὸ γὰρ ἀποθνήσκειν σαφὲς δήπου, ἦ οὐ; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν, ἦ δ' ὅς, ποιήσομεν; οὐκ ἀνταποδώσομεν τὴν ἐναντίαν γένεσιν, ἀλλὰ ταύτη χολῇ ἔσται ἡ φύσις; ἡ ἀνάγκη ἀποδοῦναι τῷ ἀποθνήσκειν ἐναντίαν τινὰ γένεσιν; Πάντως που, ἔφη. 30

3 ἐξ ἑκατέρων εἰς Bodl. Herm. Stallb.; ἐκατέρου (without ἐξ) εἰς Bekk. 4 Πάνυ γ' Bekk. Πάνυ μὲν οὖν Bodl. 20 Τί δαί Bekk.

Τίνα ταύτην; Τὸ ἀναβιώσκεισθαι. Οἰκοῦν, ἡ δ' ὅς, εἴπερ ἔστι τὸ ἀναβιώσκεισθαι, ἐκ τῶν τεθνεώτων ἂν εἴη 72 γένεσις εἰς τοὺς ζῶντας αὕτη, τὸ ἀναβιώσκεισθαι; Πάνυ γε. Ὁμολογεῖται ἄρα ἡμῖν καὶ ταύτη τοὺς 5 ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι οὐδὲν ἥττον ἢ τοὺς τεθνεώτας ἐκ τῶν ζώντων· τούτου δὲ ὄντος ἰκανὸν που ἐδόκει τεκμήριον εἶναι ὅτι ἀναγκαῖον τὰς τῶν τεθνεώτων ψυχὰς εἶναι που, ὅθεν δὴ πάλιν γίγνεσθαι. Δοκεῖ μοι, ἔφη, ὦ Σώκρατες, ἐκ τῶν ὁμολογημένων 10 ἀναγκαῖον οὕτως ἔχειν.

XVII. Ἴδὲ τοίνυν οὕτως, ἔφη, ὦ Κέβης, ὅτι οὐδ' ἀδίκως ὁμολογήκαμεν, ὥς ἐμοὶ δοκεῖ. εἰ γὰρ μὴ αἰὲ ἀνταποδιδοίῃ τὰ ἕτερα τοῖς ἐτέροις γυγνόμενα ὥσπερ εἰ B κύκλῳ περιμόντα, ἀλλ' εὐθείᾳ τις εἴη ἡ γένεσις ἐκ τοῦ 15 ἐτέρου μόνον εἰς τὸ καταντικρὺ καὶ μὴ ἀνακάμπτοι πάλιν ἐπὶ τὸ ἕτερον μηδὲ καμπὴν ποιοῖτο, οἷσθ' ὅτι πάντα τελευτῶντα τὸ αὐτὸ σχῆμα ἂν σχοίῃ καὶ τὸ αὐτὸ πάθος ἂν πάθοι καὶ παύσαιτο γιγνόμενα; Πῶς λέγεις, ἔφη. Οὐδὲν χαλεπὸν, ἡ δ' ὅς, ἐννοῆσαι ὃ λέγω· 20 ἀλλ' οἷον εἰ τὸ καταδαρθάνειν μὲν εἴη, τὸ δ' ἀνεγείρεσθαι μὴ ἀνταποδιδοίῃ γιγνόμενον ἐκ τοῦ καθεύδοντος, οἷσθ' ὅτι τελευτῶντα πάντ' ἂν λῆρον τὸν Ἐνδυμῖωνα C ἀποδείξειε καὶ οὐδαμοῦ ἂν φαίνοιτο, διὰ τὸ καὶ τᾶλλα πάντα ταυτὸν ἐκείνῳ πεπονθέναι, καθεύδειν. κἂν εἰ ξυγ- 25 κρινοῖτο μὲν πάντα, διακρίνοῖτο δὲ μή, ταχὺ ἂν τὸ τοῦ Ἀναξαγόρου γεγονὸς εἴη, ὁμοῦ πάντα χρήματα. ὡσαύτως δέ, ὦ φίλε Κέβης, εἰ ἀποθνήσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι τὰ τεθνεῶτα καὶ μὴ πάλιν ἀναβιώσκοιτο,

11 τοίνυν οὕτως Bodl. Herm. Stallb., οὕτως om. Bekk. with the other mss. 22 πάντ' ἂν Bekk. from a conj. by Fischer: πάντα the mss. 27 καὶ εἰ Bekk. καὶ om. Bodl. Herm.

ἀρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι καὶ
 D μηδὲν ζῆν; εἰ γὰρ ἐκ μὲν τῶν ἄλλων τὰ ζῶντα γίγ-
 νοιτο, τὰ δὲ ζῶντα θνήσκοι, τίς μηχανὴ μὴ οὐχὶ πάντα
 καταναλωθῆναι εἰς τὸ τεθνάναι; Οὐδὲ μία μοι δοκεῖ,
 ἔφη ὁ Κέβης, ὦ Σώκρατες, ἀλλὰ μοι δοκεῖς παντά- 5
 πασιν ἀληθῆ λέγειν. Ἔστι γάρ, ἔφη, ὦ Κέβης, ὡς
 ἐμοὶ δοκεῖ, παντὸς μᾶλλον οὕτω, καὶ ἡμεῖς αὐτὰ ταῦτα
 οὐκ ἐξαπατῶμενοι ὁμολογοῦμεν, ἀλλ' ἔστι τῷ ὄντι καὶ
 τὸ ἀναβιώσκεσθαι καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας
 γίγνεσθαι καὶ τὰς τῶν τεθνεώτων ψυχὰς εἶναι, καὶ ταῖς 10
 E μέν γ' ἀγαθαῖς ἀμεινον εἶναι, ταῖς δὲ κακαῖς κάκιον.

XVIII. Καὶ μὲν, ἔφη ὁ Κέβης ὑπολαβὼν, καὶ
 κατ' ἐκεῖνόν γε τὸν λόγον, ὦ Σώκρατες, εἰ ἀληθὴς
 ἐστίν, ὃν σὺ εἴωθας θαμὰ λέγειν, ὅτι ἡμῖν ἡ μάθησις
 οὐκ ἄλλο τι ἢ ἀνάμνησις τυγχάνει οὐσα, καὶ κατὰ 15
 τοῦτον ἀνάγκη που ἡμᾶς ἐν προτέρῳ τινὶ χρόνῳ μεμα-
 θηκέναι ἂ νῦν ἀναμνησκόμεθα. τοῦτο δὲ ἀδύνατον, εἰ
 μὴ ἦν που ἡμῶν ἡ ψυχὴ πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ
 73 εἶδει γενέσθαι ὥστε καὶ ταύτῃ ἀθάνατόν τι ἔοικεν ἢ
 ψυχὴ εἶναι. Ἄλλ', ὦ Κέβης, ἔφη ὁ Σιμμίας ὑπολα- 20
 βὼν, ποῖαι τούτων αἱ ἀποδείξεις; ὑπόμνησόν με· οὐ
 γὰρ σφόδρα ἐν τῷ παρόντι μέμνημαι. Ἐνὶ μὲν λόγῳ,
 ἔφη ὁ Κέβης, καλλίστῳ, ὅτι ἐρωτῶμενοι οἱ ἄνθρωποι,
 εἴαν τις καλῶς ἐρωτᾷ, αὐτοὶ λέγουσι πάντα ἢ ἔχει·
 καίτοι εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνοῦσα καὶ 25
 ὀρθὸς λόγος, οὐκ ἂν οἰοί τ' ἦσαν τοῦτο ποιήσειν. ἔπειτα
 εἴαν τις ἐπὶ τὰ διαγράμματα ἄγῃ ἢ ἄλλο τι τῶν τοιού-
 B των, ἐνταῦθα σαφέστατα κατηγορεῖ ὅτι τοῦτο οὕτως
 ἔχει. Εἰ δὲ μὴ ταύτῃ γε, ἔφη, πείθει, ὦ Σιμμία, ὁ

10—11 The words καὶ ταῖς μέν γε—κακαῖς κάκιον are bracketed by Stallb.: see exeg. comm. 26 τοῦτο ποιήσειν Bodl. Herm. Stallb. τοῦτο ποιεῖν Bekk. with other mss.

Σωκράτης, σκέψαι ἂν τῇδὲ πῇ σοι σκοπούμενῳ συνδό-
 ξη. ἀπιστεῖς γὰρ δὴ, πῶς ἡ καλουμένη μάθησις
 ἀνάμνησις ἐστίν; Ἀπιστῶ μὲν ἔγωγε, ἡ δ' ὅς ὁ
 Σιμμίας, οὐ, αὐτὸ δὲ τοῦτο, ἔφη, δέομαι παθεῖν περὶ οὐ
 5 ὁ λόγος, ἀναμνησθῆναι. καὶ σχεδὸν γε ἐξ ὧν Κέβητος
 ἐπεχείρησε λέγειν ἤδη μέμνημαι καὶ πείθομαι· οὐδὲν
 μέντ' ἂν ἡττον ἀκούοιμι νῦν, σὺ πῇ ἐπεχείρησας λέγειν.
 Τῇδε ἔγωγε, ἡ δ' ὅς. ὁμολογοῦμεν γὰρ δῆπου, εἰ τίς C
 τι ἀναμνησθήσεται, δεῖν αὐτὸν τοῦτο πρότερόν ποτε
 10 ἐπίστασθαι. Πάνυ γε, ἔφη. Ἄρ' οὖν καὶ τότε ὁμο-
 λογοῦμεν, ὅταν ἐπιστήμη παραγίγνηται τρόπῳ τοιοῦτῳ,
 ἀνάμνησιν εἶναι; λέγω δὲ τίνα τρόπον; τόνδε· ἐάν τις
 τι πρότερον ἢ ἰδὼν ἢ ἀκούσας ἢ τινα ἄλλην αἰσθησιν
 λαβὼν μὴ μόνον ἐκεῖνο γινῶ, ἀλλὰ καὶ ἕτερον ἐννοήσῃ,
 15 οὐ μὴ ἡ αὐτὴ ἐπιστήμη ἀλλ' ἄλλη, ἄρ' οὐχὶ τοῦτο
 δικαίως ἐλέγομεν ὅτι ἀνεμνήσθη, οὐ τὴν ἔννοιαν ἔλα-
 βεν; Πῶς λέγεις; Οἶον τὰ τοιάδε· ἄλλη που ἐπι- D
 στήμη ἀνθρώπου καὶ λύρας. Πῶς γὰρ οὐ; Οὐκοῦν
 οἶσθα ὅτι οἱ ἐρασταί, ὅταν ἴδωσι λύραν ἢ ἱμάτιον ἢ
 20 ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν εἶωθε χρῆσθαι, πά-
 σχουσι τοῦτο· ἐγνωσάν τε τὴν λύραν καὶ ἐν τῇ δια-
 νοίᾳ ἔλαβον τὸ εἶδος τοῦ παιδός, οὐ ἦν ἡ λύρα; τοῦτο
 δ' ἐστὶν ἀνάμνησις· ὥσπερ γε καὶ Σιμμίαν τις ἰδὼν
 πολλάκις Κέβητος ἀνεμνήσθη, καὶ ἄλλα που μυρία
 25 τοιαῦτ' ἂν εἴη. Μυρία μέντοι νῇ Δί', ἔφη ὁ Σιμμίας.
 Οὐκοῦν, ἡ δ' ὅς, τὸ τοιοῦτον ἀνάμνησις τίς ἐστι; μά- E
 λιστα μέντοι, ὅταν τις τοῦτο πάθῃ περὶ ἐκεῖνα ἃ ὑπὸ
 χρόνου καὶ τοῦ μὴ ἐπισκοπεῖν ἤδη ἐπελέληστο; Πάνυ

1 σκέψαι ἐὰν Bekk. Stallb. ἂν Bodl. 12 λέγω δὲ τίνα
 τρόπον τοῦτον Bekk. τόνδε is in the Bodl. The punctuation
 changed by Stallb. 13 πρότερον Bodl. and other good mss. Stallb.;
 ἕτερον Bekk. with other mss. Herm. brackets πρότερον. 16 ἐλέγομεν
 Bodl. λέγομεν Bekk. Stallb. 19 ἢ τι ἄλλο Bekk. against the Bodl.
 28 ἐπιλέληστο Bekk. against the Bodl. and most mss.

μὲν οὖν, ἔφη. Τί δέ; ἡ δ' ὅς· ἔστιν ἵππον γεγραμμέ-
νον ἰδόντα καὶ λύραν γεγραμμένην ἀνθρώπου ἀναμνη-
σθῆναι, καὶ Σιμμίαν ἰδόντα γεγραμμένον Κέβητος
ἀναμνησθῆναι; Πάνυ γε. Οὐκοῦν καὶ Σιμμίαν ἰδόντα
74 γεγραμμένον αὐτοῦ Σιμμίου ἀναμνησθῆναι; Ἔστι 5
μέντοι, ἔφη.

XIX. Ἄρ' οὖν οὐ κατὰ πάντα ταῦτα ξυμβαίνει
τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων, εἶναι δὲ καὶ ἀπ'
ἀνομοίων; Ξυμβαίνει. Ἄλλ' ὅταν γε ἀπὸ τῶν ὁμοίων
ἀναμιμνήσκηται τίς τι, ἄρ' οὐκ ἀναγκαῖον τόδε προσ- 10
πάσχειν, ἐννοεῖν εἴτε τι ἐλλείπει τοῦτο κατὰ τὴν
ὁμοιότητα εἴτε μὴ ἐκείνου οὐ ἀνεμνήσθη; Ἀνάγκη,
ἔφη. Σκόπει δὴ, ἡ δ' ὅς, εἰ ταῦτα οὕτως ἔχει. φαμέν
πού τι εἶναι ἴσον, οὐ ξύλον λέγω ξύλῳ οὐδὲ λίθον λίθῳ
οὐδ' ἄλλο τι τῶν τοιούτων οὐδέν, ἀλλὰ παρὰ ταῦτα 15
πάντα ἕτερόν τι, αὐτὸ τὸ ἴσον· φῶμέν τι εἶναι ἡ μη-
B δέν; Φῶμεν μέντοι νῆ Δί', ἔφη ὁ Σιμμίας, θανμαστώ-
ς γε. Ἡ καὶ ἐπιστάμεθα αὐτὸ ὃ ἔστιν; Πάνυ γε, ἡ
δ' ὅς. Πόθεν λαβόντες αὐτοῦ τὴν ἐπιστήμην; ἄρ' οὐκ
ἐξ ὧν νῦν δὴ ἐλέγομεν, ἡ ξύλα ἡ λίθους ἡ ἄλλ' ἅττα 20
ἰδόντες ἴσα, ἐκ τούτων ἐκεῖνο ἐνενοήσαμεν, ἕτερον ὄν
τούτων; ἡ οὐχ ἕτερόν σοι φαίνεται; σκόπει δὲ καὶ
τῇδε. ἄρ' οὐ λίθοι μὲν ἴσοι καὶ ξύλα ἐνίστε ταῦτα
ὄντα τῷ μὲν ἴσα φαίνεται, τῷ δ' οὐ; Πάνυ μὲν οὖν.
Τί δέ; αὐτὰ τὰ ἴσα ἔστιν ὅτε ἀνισά σοι ἐφάνη, ἡ ἡ 25
C ισότης ἀνισότης; Οὐδεπώποτέ γε, ὦ Σώκρατες. Οὐ
ταῦτόν ἄρ' ἐστίν, ἡ δ' ὅς, ταῦτά τε τὰ ἴσα καὶ αὐτὸ
τὸ ἴσον. Οὐδαμῶς μοι φαίνεται, ὦ Σώκρατες. Ἀλλὰ
μὴν ἐκ τούτων γ', ἔφη, τῶν ἴσων, ἐτέρων ὄντων ἐκείνου

1 Τί δαί Bekk. 24 τῷ μὲν—τῷ δὲ Bodl. and Π pr. m.
(the Tubing. is reported to have the same reading): τότε μὲν—τότε
δαί Bekk. Stallb. with most mss. 25 Τί δαί Bekk.

- τοῦ ἴσου, ὅμως αὐτοῦ τὴν ἐπιστήμην ἐννεονόηκας τε καὶ εἰληφας; Ἀληθέστατα, ἔφη, λέγεις. Οὐκοῦν ἡ ὁμοίου ὄντος τούτοις ἡ ἀνομοίου; Πάνυ γε. Διαφέρει δέ γε, ἡ δ' ὅς, οὐδέν' ἕως ἂν ἄλλο ἰδὼν ἀπὸ ταύτης τῆς
 5 ὄψεως ἄλλο ἐννοήσῃς, εἴτε ὁμοιον εἴτε ἀνόμοιον, D ἀναγκαῖον, ἔφη, αὐτὸ ἀνάμνησιν γεγονέναι. Πάνυ μὲν οὖν. Τί δέ; ἡ δ' ὅς· ἡ πᾶσχομέν τι τοιοῦτον περὶ τὰ ἐν τοῖς ξύλοις τε καὶ οἷς νῦν δὴ ἐλέγομεν τοῖς ἴσοις· ἄρα φαίνεται ἡμῖν οὕτως ἴσα εἶναι ὥσπερ αὐτὸ ὃ ἐστίν
 10 ἴσον, ἡ ἐνδεῖ τι ἐκείνου τῷ μὴ τοιοῦτον εἶναι οἷον τὸ ἴσον, ἡ οὐδέν; Καὶ πολὺ γε, ἔφη, ἐνδεῖ. Οὐκοῦν ὁμο- λογοῦμεν ὅταν τίς τι ἰδὼν ἐννοήσῃ, ὅτι βούλεται μὲν τοῦτο, ὃ νῦν ἐγὼ ὀρώ, εἶναι οἷον ἄλλο τι τῶν ὄντων, ἐνδεῖ δέ καὶ οὐ δύναται τοιοῦτον εἶναι [ἴσον] οἷον E
 15 ἐκείνο, ἀλλ' ἔστι φαυλότερον, ἀναγκαῖόν που τὸν τοῦτο ἐννοοῦντα τυχεῖν προειδότα ἐκείνο ᾧ φῃσιν αὐτὸ προσ- εοικέναι μὲν, ἐνδεεστέρως δὲ ἔχειν; Ἀνάγκη. Τί οὖν; τὸ τοιοῦτον πεπόνθαμεν καὶ ἡμεῖς, ἡ οὐ, περὶ τε τὰ ἴσα καὶ αὐτὸ τὸ ἴσον; Παντάπασί γε. Ἀναγκαῖον
 20 ἄρα ἡμᾶς προειδέναί τὸ ἴσον πρὸ ἐκείνου τοῦ χρόνου, ὅτε τὸ πρῶτον ἰδόντες τὰ ἴσα ἐννεονόησαμεν, ὅτι ὀρέγεται 75 μὲν πάντα ταῦτ' εἶναι οἷον τὸ ἴσον, ἔχει δὲ ἐνδεεστέ- ρως. Ἔστι ταῦτα. Ἀλλὰ μὴν καὶ τόδε ὁμολογοῦμεν, μὴ ἄλλοθεν αὐτὸ ἐννεονοηκέναι μηδὲ δυνατὸν εἶναι ἐννο-
 25 ῆσαι ἀλλ' ἡ ἐκ τοῦ ἰδεῖν ἡ ᾤψασθαι ἡ ἐκ τινος ἄλλης τῶν αἰσθήσεων· ταῦτόν δὲ πάντα ταῦτα λέγω. Ταῦ- τὸν γὰρ ἐστίν, ὦ Σώκρατες, πρὸς γε ὃ βούλεται δηλω- σαι ὁ λόγος. Ἀλλὰ μὲν δὴ ἐκ γε τῶν αἰσθήσεων δεῖ

4 ἕως γὰρ Bekk. γὰρ om. Bodl. pr. II, Herm. Stallb. 7 τί δαί τόδ'; Bekk. Stallb. τόδε om. Bodl. with many mss. 10 τῷ Bodl. and a few other mss. τὸ Herm. μὴ is om. in the Bodl. and many other mss. 14 ἴσον considered spurious by Mudge and most subsequent editors, including Bekk. and Stallb.

Β ἐννοῆσαι ὅτι πάντα τὰ ἐν ταῖς αἰσθήσεσιν ἐκείνου τε ὀρέγεται τοῦ ὃ ἔστιν ἴσον, καὶ αὐτοῦ ἐνδεέστερά ἐστιν ἢ πῶς λέγομεν; Οὕτως. Πρὸ τοῦ ἄρα ἄρξασθαι ἡμᾶς ὁρᾶν καὶ ἀκουεῖν καὶ τὰλλα αἰσθάνεσθαι τυχεῖν ἔδει που εἰληφότας ἐπιστήμην αὐτοῦ τοῦ ἴσου ὅ,τι 5 ἔστιν, εἰ ἐμέλλομεν τὰ ἐκ τῶν αἰσθήσεων ἴσα ἐκείσε ἀνοίσειν, ὅτι προθυμεῖται μὲν πάντα τοιαῦτα εἶναι οἷον ἐκείνο, ἔστι δὲ αὐτοῦ φαυλότερα. Ἀνάγκη ἐκ τῶν προειρημένων, ὦ Σώκρατες. Οὐκοῦν γενόμενοι C εὐθὺς ἐωρῶμέν τε καὶ ἠκούομεν καὶ τὰς ἄλλας αἰσθή- 10 σεις εἵχομεν; Πάνυ γε. Ἔδει δέ γε, φαμέν, πρὸ τούτων τὴν τοῦ ἴσου ἐπιστήμην εἰληφέναι; Ναί. Πρὶν γενέσθαι ἄρα, ὡς ἔοικεν, ἀνάγκη ἡμῖν αὐτὴν εἰληφέναι. Ἔοικεν.

XX. Οὐκοῦν εἰ μὲν λαβόντες αὐτὴν πρὸ τοῦ γε 15 νέσθαι ἔχοντες ἐγενόμεθα, ἠπιστάμεθα καὶ πρὶν γενέσθαι καὶ εὐθὺς γενόμενοι οὐ μόνον τὸ ἴσον καὶ τὸ μείζον καὶ τὸ ἔλαττον ἀλλὰ καὶ ξύμπαντα τὰ τοιαῦτα; οὐ γὰρ περὶ τοῦ ἴσου νῦν ὁ λόγος ἡμῖν μᾶλλον τι ἢ καὶ περὶ αὐτοῦ τοῦ καλοῦ καὶ αὐτοῦ τοῦ ἀγαθοῦ καὶ 20 D δικαίου καὶ ὀσίου καί, ὅπερ λέγω, περὶ ἀπάντων οἷς ἐπισφραγιζόμεθα τοῦτο ὃ ἔστι, καὶ ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες καὶ ἐν ταῖς ἀποκρίσεσιν ἀποκρινόμενοι. ὥστε ἀναγκαῖον ἡμῖν εἶναι τούτων ἀπάντων τὰς ἐπιστήμας πρὸ τοῦ γενέσθαι εἰληφέναι. Ἔστι ταῦτα. 25 Καὶ εἰ μὲν γε λαβόντες ἐκάστοτε μὴ ἐπιλελήσμεθα, εἰδότας αἰεὶ γίγνεσθαι καὶ αἰεὶ διὰ βίου εἰδέναι· τὸ γὰρ εἰδέναι τοῦτ' ἐστί, λαβόντα του ἐπιστήμην ἔχειν καὶ μὴ ἀπολωλέκεναι· ἢ οὐ τοῦτο λήθην λέγομεν, ὦ Σιμ- E μία, ἐπιστήμης ἀποβολήν; Πάντως δήπου, ἔφη, ὦ 30 Σώκρατες. Εἰ δέ γε, οἶμαι, λαβόντες πρὶν γενέσθαι

- γιγνόμενοι ἀπωλέσαμεν, ὕστερον δὲ ταῖς αἰσθήσεσι
 χρώμενοι περὶ ταῦτα ἐκείνας ἀναλαμβάνομεν τὰς ἐπι-
 στήμας, ἅς ποτε καὶ πρὶν εἶχομεν, ἀρ' οὐχ ὁ καλοῦμεν
 μανθάνειν οἰκείαν ἐπιστήμην ἀναλαμβάνειν ἂν εἴη;
 5 τοῦτο δὲ πού ἀναμιμνήσκεσθαι λέγοντες ὀρθῶς ἂν λέ-
 γοιμεν; Πάνυ γε. Δυνατὸν γὰρ δὴ τοῦτό γ' ἐφάνη,
 αἰσθόμενόν τι ἢ ἰδόντα ἢ ἀκούσαντα ἢ τινα ἄλλην 76
 αἰσθῆσιν λαβόντα ἕτερόν τι ἀπὸ τούτου ἐννοῆσαι ὃ
 ἐπελέληστο, ὃ τοῦτο ἐπλησίαζεν ἀνόμοιον ὃν ἢ ὃ
 10 ὅμοιον· ὥστε, ὅπερ λέγω, δυοῖν θάτερον, ἥτοι ἐπιστά-
 μενοί γε αὐτὰ γεγόναμεν καὶ ἐπιστάμεθα διὰ βίου
 πάντες, ἢ ὕστερον, οὓς φαμεν μανθάνειν, οὐδὲν ἄλλ' ἢ
 ἀναμιμνήσκονται οὗτοι, καὶ ἡ μάθησις ἀνάμνησις ἂν
 εἴη. Καὶ μίλα δὴ οὕτως ἔχει, ὦ Σώκρατες.
 15 **XXI.** Πότερον οὖν αἰρεῖ, ὦ Σιμμία, ἐπισταμέ-
 νους ἡμᾶς γεγονέναι, ἢ ἀναμιμνήσκεσθαι ὕστερον ὧν **B**
 πρότερον ἐπιστήμην εἰληφότες ἦμεν; Οὐκ ἔχω, ὦ
 Σώκρατες, ἐν τῷ παρόντι ἐλέσθαι. Τί δέ; τόδε
 ἔχεις ἐλέσθαι, καὶ πῇ σοι δοκεῖ περὶ αὐτοῦ· ἀνὴρ
 20 ἐπιστάμενος περὶ ὧν ἐπίσταται ἔχοι ἂν δοῦναι
 λόγον ἢ οὐ; Πολλὴ ἀνάγκη, ἔφη, ὦ Σώκρατες. Ἡ
 καὶ δοκοῦσί σοι πάντες ἔχειν διδόναι λόγον περὶ
 τούτων ὧν νῦν δὴ ἐλέγομεν; Βουλοίμην μέντ' ἂν,
 ἔφη ὁ Σιμμίας· ἀλλὰ πολὺ μᾶλλον φοβοῦμαι μὴ αὐ-
 25 ριον τηνικάδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀξίως οἷός **C**
 τε τοῦτο ποιῆσαι. Οὐκ ἄρα δοκοῦσί σοι ἐπίστα-
 σθαί γε, ἔφη, ὦ Σιμμία, πάντες αὐτά; Οὐδαμῶς.
 Ἀναμιμνήσκονται ἄρα ἅ ποτε ἔμαθον; Ἀνάγκη. Πότε
 λαβοῦσαι αἱ ψυχαὶ ἡμῶν τὴν ἐπιστήμην αὐτῶν; οὐ
 30 γὰρ δὴ ἀφ' οὗ γε ἀνθρώποι γεγόναμεν. Οὐ δῆτα.

4 οἰκείαν ἂν ἐπιστήμην ἀναλ. εἴη Bekk. against all good mss.

10 ἐπιστάμενοί τε Bekk. from Heindorf's conj. but see exeg. comm.

12 ἀλλ' Bekk. and Herm. 23 μέντ' ἂν Bekk. and Stallb. μὲν τᾶν Herm.

Πρότερον ἄρα. Ναί. Ἦσαν ἄρα, ὦ Σιμμία, αἱ ψυχαὶ καὶ πρότερον, πρὶν εἶναι ἐν ἀνθρώπῳ εἶδει, χωρὶς σωμάτων, καὶ φρόνησιν εἶχον. Εἰ μὴ ἄρα ἅμα γιγνόμενοι λαμβάνομεν, ὦ Σώκρατες, ταύτας τὰς ἐπιστή-
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δεῖ γὰρ καὶ Κέβητα πείθειν. Ἰκανῶς, ἔφη ὁ Σιμμίας, ὡς ἔγωγε οἶμαι· καίτοι καρτερώτατος ἀνθρώπων ἐστὶ πρὸς τὸ ἀπιστεῖν τοῖς λόγοις· ἀλλ' οἶμαι οὐκ ἐνδεῶς τοῦτο πεπεῖσθαι αὐτόν, ὅτι πρὶν γενέσθαι ἡμᾶς ἦν B
5 ἡμῶν ἡ ψυχή.

XXIII. Εἰ μέντοι καὶ ἐπειδὰν ἀποθάνωμεν ἔτι ἔσται, οὐδ' αὐτῷ μοι δοκεῖ, ἔφη, ὦ Σώκρατες, ἀποδεδείχθαι, ἀλλ' ἔτι ἐνέστηκεν ὁ νῦν δὴ Κέβης ἔλεγε, τὸ τῶν πολλῶν, ὅπως μὴ [ἅμα] ἀποθνήσκοντος τοῦ ἀν-
10 θρώπου διασκεδαννύηται ἡ ψυχὴ καὶ αὐτῇ τοῦ εἶναι τοῦτο τέλος ἦ. τί γὰρ κωλύει γίγνεσθαι μὲν αὐτὴν καὶ ξυνίστασθαι ἀμόθεν ποθὲν καὶ εἶναι πρὶν καὶ εἰς ἀνθρώπειον σῶμα ἀφικέσθαι, ἐπειδὰν δὲ ἀφίκηται καὶ ἀπαλλάττηται τούτου, τότε καὶ αὐτὴν τελευτᾶν καὶ
15 διαφθεῖρεσθαι; Εὐ λέγεις, ἔφη, ὦ Σιμμία, ὁ Κέβης. C φαίνεται γὰρ ὥσπερ ἡμῖν ἀποδεδείχθαι οὐ δεῖ, ὅτι πρὶν γενέσθαι ἡμᾶς ἦν ἡμῶν ἡ ψυχὴ· δεῖ δὲ προσ- ποδεῖζαι ὅτι καὶ ἐπειδὰν ἀποθάνωμεν οὐδὲν ἦττον ἔσται ἢ πρὶν γενέσθαι, εἰ μέλλει τέλος ἡ ἀπόδειξις ἔχειν.
20 Ἀποδέδεικται μὲν, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ὁ Σωκράτης, καὶ νῦν, εἰ θέλετε συνθεῖναι τοῦτόν τε τὸν λόγον εἰς ταῦτόν καὶ ὅν πρὸ τούτου ὡμολογήσαμεν, τὸ γίγνεσθαι πᾶν τὸ ζῶν ἐκ τοῦ τεθνεῶτος. εἰ γὰρ ἔστι μὲν ἡ ψυχὴ καὶ πρότερον, ἀνάγκη δ' αὐτῇ εἰς τὸ
25 ζῆν ἰούσῃ τε καὶ γιγνομένη μηδαμόθεν ἄλλοθεν ἢ ἐκ θανάτου καὶ ἐκ τοῦ τεθνάναι γίγνεσθαι, πῶς οὐκ ἀνάγκη αὐτὴν καὶ ἐπειδὰν ἀποθάνῃ εἶναι, ἐπειδὴ γε δεῖ D αὐτὴς αὐτὴν γίγνεσθαι; ἀποδέδεικται μὲν οὖν ὅπερ λέγετε καὶ νῦν.

9 ἅμα om. Bodl. m. pr. and three other mss.: Herm. omits the word in his text. 10 For διασκεδαννύηται see exeg. comm.

19 ἔχειν Bodl. and a large number of other mss.: ἔξιν Bekk. with the old editions. 26 ἐκ τοῦ τεθ. Bodl. ἐκ om. Bekk. with only one ms.

XXIV. "Ομως δέ μοι δοκεῖς σύ τε καὶ Σιμμία
 ἰδέωσ' ἂν καὶ τοῦτον διαπραγματεύσασθαι τὸν λόγον
 ἔτι μᾶλλον, καὶ δεδιέναι τὸ τῶν παίδων, μὴ ὡς ὑληθῶς
 ὁ ἄνεμος αὐτὴν ἐκβαίνουσιν ἐκ τοῦ σώματος διαφυσᾷ
 Ε καὶ διασκεδάννυσιν, ἄλλως τε καὶ ὅταν τύχη τις μὴ ἐν 5
 νηνεμία ἀλλ' ἐν μεγάλῳ τινὶ πνεύματι ἀποθνήσκων.
 καὶ ὁ Κέβης ἐπιγελάσας 'Ὡς δεδιότων, ἔφη, ὦ Σώ-
 κρατες, πειρῶ ἀναπείθειν· μᾶλλον δὲ μὴ ὡς ἡμῶν
 δεδιότων, ἀλλ' ἴσως ἐνι τις καὶ ἐν ἡμῖν παῖς, ὅστις τὰ
 τοιαῦτα φοβεῖται· τοῦτον οὖν πειρώμεθα πείθειν μὴ 10
 δεδιέναι τὸν θάνατον ὥσπερ τὰ μορμολύκεια. Ἀλλὰ
 χρή, ἔφη ὁ Σωκράτης, ἐπάδειν αὐτῷ ἐκάστης ἡμέρας,
 ἕως ἂν ἐξεπάσσητε. Πόθεν οὖν, ἔφη, ὦ Σώκρατες, τῶν
 78 τοιούτων ἀγαθὸν ἐπωδὸν ληψόμεθα, ἐπειδὴ σύ, ἔφη,
 ἡμᾶς ἀπολείπεις; Πολλὴ μὲν ἡ Ἑλλάς, ἔφη, ὦ Κέβης, 15
 ἐν ᾗ ἔνευσί που ἀγαθοὶ ἄνδρες, πολλὰ δὲ καὶ τὰ τῶν
 βαρβάρων γένη, οὓς πάντας χρή διερευνᾶσθαι ζητούν-
 τας τοιοῦτον ἐπωδόν, μήτε χρημάτων φειδομένους μήτε
 πόνων, ὡς οὐκ ἔστιν εἰς ὅ,τι ἂν εὐκαιρίτερον ἀναλί-
 σκοιτε χρήματα. ζητεῖν δὲ χρή καὶ αὐτοῖς μετ' ἄλλή- 20
 λων· ἴσως γὰρ ἂν οὐδὲ ῥαδίως εὔροιτε μᾶλλον ὑμῶν
 δυναμένους τοῦτο ποιεῖν. Ἀλλὰ ταῦτα μὲν δὴ, ἔφη,
 Β ὑπάρξει, ὁ Κέβης· ὅθεν δὲ ἀπελίπομεν, ἐπανέλθωμεν,
 εἴ σοι ἡδομένῳ ἔστιν. Ἀλλὰ μὴν ἰδομένῳ γε· πῶς
 γὰρ οὐ μέλλει; Καλῶς, ἔφη, λέγεις. 25

XXV. Οὐκοῦν τοιόνδε τι, ἢ δ' ὥς ὁ Σωκράτης,
 δεῖ ἡμᾶς ἐρέσθαι ἑαυτούς, τῷ ποίῳ τινὶ ἄρα προσήκει
 τοῦτο τὸ πάθος πάσχειν, τὸ διασκεδάννυσθαι, καὶ
 ὑπὲρ τοῦ ποίου τινὸς δεδιέναι μὴ πάθῃ αὐτό, καὶ τῷ
 ποίῳ τινὶ οὐ· καὶ μετὰ τοῦτο αὐ ἐπισκέψασθαι πότερον 30

27 ἀπερέσθαι Bekk. and Stallb., but ἐρέσθαι Bodl. II.
 30 οὐ add. Heindorf, om. mss.

ἡ ψυχὴ ἐστὶ καὶ ἐκ τούτων θαρρεῖν ἢ δεδιέναι ὑπὲρ
 τῆς ἡμετέρας ψυχῆς; Ἀληθῆ, ἔφη, λέγεις. Ἄρ' οὖν
 τῷ μὲν ξυντεθέντι τε καὶ ξυνθέτῳ ὄντι φύσει προσήκει
 τοῖτο πάσχειν, διαιρεθῆναι ταύτῃ ἥπερ ξυντετέθῃ· εἰ
 5 δέ τι τυγχάνει ὃν ἀξύνθετον, τούτῳ μόνῳ προσήκει
 μὴ πάσχειν ταῦτα, εἴπερ τῷ ἄλλῳ; Δοκεῖ μοι, ἔφη,
 οὕτως ἔχειν, ὁ Κέβης. Οὐκοῦν ἅπερ αἰεὶ κατὰ ταῦτα
 καὶ ὡσαύτως ἔχει, ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύν-
 θετα, τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταῦτά,
 10 ταῦτα δὲ εἶναι τὰ ξύνθετα; Ἐμοιγε δοκεῖ οὕτως. Ἴω-
 μεν δὴ, ἔφη, ἐπὶ ταῦτα ἐφ' ἅπερ ἐν τῷ ἔμπροσθεν
 λόγῳ. αὐτὴ ἡ οὐσία ἧς λόγον δίδομεν τοῦ εἶναι καὶ D
 ἐρωτῶντες καὶ ἀποκρινόμενοι, πότερον ὡσαύτως αἰεὶ
 ἔχει κατὰ ταῦτα ἢ ἄλλοτ' ἄλλως; αὐτὸ τὸ ἴσον, αὐτὸ
 15 τὸ καλόν, αὐτὸ ἕκαστον ὃ ἐστὶ, τὸ ὄν, μὴ ποτε μετα-
 βολὴν καὶ ἡντινοῦν ἐνδέχεται; ἢ αἰεὶ αὐτῶν ἕκαστον
 ὃ ἐστὶ, μονοειδὲς ὃν αὐτὸ καθ' αὐτό, ἀσαύτως κατὰ
 ταῦτα ἔχει καὶ οὐδέποτε οὐδαμῇ οὐδαμῶς ἀλλοίωσιν
 οὐδεμίαν ἐνδέχεται; Ὡσαύτως, ἔφη, ἀνάγκη, ὁ Κέβης,
 20 κατὰ ταῦτα ἔχειν, ὦ Σώκρατες. Τί δὲ τῶν πολλῶν
 [καλῶν], οἷον ἀνθρώπων ἢ ἵππων ἢ ἱματίων ἢ ἄλλων E
 ὄντινωνοῦν τοιοῦτων, ἢ ἴσων ἢ καλῶν ἢ πάντων τῶν
 ἐκείνοις ὁμωνύμων; ἄρα κατὰ ταῦτα ἔχει, ἢ πᾶν
 τοῖναντίον ἐκείνοις οὔτε αὐτὰ αὐτοῖς οὔτε ἀλλήλοις
 25 οὐδέποτε, ὥς ἔπος εἰπεῖν, οὐδαμῶς κατὰ ταῦτά ἐστιν;
 Οὕτως αὖ, ἔφη, ταῦτα, ὁ Κέβης· οὐδέποτε ὡσαύτως
 ἔχει. Οὐκοῦν τοῦτων μὲν κἂν ἄψαιω κἂν ἴδοις κἂν 79
 ταῖς ἄλλαις αἰσθήσεσιν αἰσθοιο, τῶν δὲ κατὰ ταῦτα
 ἐχόντων οὐκ ἐστὶν ὅτῳ ποτ' ἂν ἄλλῳ ἐπιλάβοιο ἢ τῷ

1 ἡ ψυχὴ Bodl. Π.: ψυχὴ Bekk. Stallb. 11 ἐπὶ ταῦτα Hein-
 dorf and Bekk. 17 and 20 καὶ κατὰ ταῦτα Bekk. with only
 one ms. in both places. 21 [καλῶν] Classen Symb. crit. I
 p. 15.

τῆς διανοίας λογισμῷ, ἀλλ' ἐστὶν αἰδιῇ τὰ τοιαῦτα καὶ οὐχ ὁρατά; Παντάπασιν, ἔφη, ἀληθῆ λέγεις.

XXVI. Θῶμεν οὖν βούλει, ἔφη, δύο εἶδη τῶν ὄντων, τὸ μὲν ὁρατόν, τὸ δὲ αἰιδές; Θῶμεν, ἔφη. Καὶ τὸ μὲν αἰιδές αἰεὶ κατὰ ταῦτα ἔχον, τὸ δὲ ὁρατὸν μηδέποτε κατὰ ταῦτα; Καὶ τοῦτο, ἔφη, θῶμεν. Φέρε δὴ, Β ἢ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχὴ; Οὐδὲν ἄλλο, ἔφη. Ποτέρῳ οὖν ὁμοιότερον τῷ εἶδει φαῖμεν ἂν εἶναι καὶ ξυγγενέστερον τὸ σῶμα; Παντί, ἔφη, τοῦτό γε δῆλον, ὅτι τῷ ὁρατῷ. Τί δὲ ἢ 10 ψυχὴ; ὁρατὸν ἢ αἰιδές; Οὐχ ὑπ' ἀνθρώπων γε, ὦ Σώκρατες, ἔφη. Ἀλλὰ ἡμεῖς γε τὰ ὁρατὰ καὶ τὰ μὴ τῇ τῶν ἀνθρώπων φύσει λέγομεν ἢ ἄλλῃ τινὶ οἶε; Τῇ τῶν ἀνθρώπων. Τί οὖν περὶ ψυχῆς λέγομεν; ὁρατὸν εἶναι ἢ οὐχ ὁρατόν; Οὐχ ὁρατόν. Αἰιδές ἄρα; 15 C Naί. Ὅμοιότερον ἄρα ψυχῇ σώματός ἐστι τῷ αἰιδεῖ, τὸ δὲ τῷ ὁρατῷ. Πᾶσα ἀνάγκη, ὦ Σώκρατες.

XXVII. Οὐκοῦν καὶ τόδε πάλαι ἐλέγομεν, ὅτι ἡ ψυχὴ, ὅταν μὲν τῷ σώματι προσχρῆται εἰς τὸ σκοπεῖν τι ἢ διὰ τοῦ ὄραν ἢ διὰ τοῦ ἀκούειν ἢ δι' ἄλλης τινὸς 20 αἰσθήσεως—τοῦτο γάρ ἐστι τὸ διὰ τοῦ σώματος, τὸ δι' αἰσθήσεως σκοπεῖν τι—, τότε μὲν ἔλκεται ὑπὸ τοῦ σώματος εἰς τὰ οὐδέποτε κατὰ ταῦτα ἔχοντα, καὶ αὐτὴ πλανᾶται καὶ ταραττεται καὶ ἰλιγγιᾷ ὥσπερ μεθύουσα, D ἥτε τοιούτων ἐφαπτομένη; Πάνυ γε. Ὅταν δέ γε αὐτὴ 25 καθ' αὐτὴν σκοπῇ, ἐκείσε οἴχεται εἰς τὸ καθαρὸν τε καὶ αἰεὶ ὦν καὶ ἀθάνατον καὶ ὡσαύτως ἔχον, καὶ ὡς συγγενὴς οὖσα αὐτοῦ αἰεὶ μετ' ἐκείνου τε γίνεται, ὅτανπερ

1 ἐστὶν αἰδιῇ Bekk. Stallb. 2 ὁραταί Bekk. Stallb. ὁρατά the Bodl. alone. 7 αὐτῶν τὸ Bekk. and Stallb. with Bodl. pr. m.

and ten other mss. αὐτῶν ἢ τὸ Herm. with Vulg. 12 ἀλλὰ μὴν Bekk. Stallb. μὴν om. Herm. with Bodl. "G pr. II." 13

λέγομεν Bodl. Herm. ἐλέγομεν Bekk. with the other mss. 18

λέγομεν Bekk. after Heindorf's conj.: ἐλέγομεν the mss.

αὐτὴ καθ' αὐτὴν γένηται καὶ ἐξῇ αὐτῇ, καὶ πέπαιταί τε τοῦ πλάνου καὶ περὶ ἐκεῖνα αἰὲ κατὰ ταῦτα ὡσαύτως ἔχει, ἅτε τοιούτων ἐφαπτομένη· καὶ τοῦτο αὐτῆς τὸ πάθημα φρόνησις κέκληται; Παντάπασι, ἔφη, καλῶς
 5 καὶ ἀληθῆ λέγεις, ὦ Σώκρατες. Ποτέρῳ οὖν αὖ σοι δοκεῖ τῷ εἶδει καὶ ἐκ τῶν ἔμπροσθεν καὶ ἐκ τῶν νῦν λεγομένων ψυχῇ ὁμοιότερον εἶναι καὶ ξυγγενέστερον; Ἐ
 Πᾶς ἂν μοι δοκεῖ, ἢ δ' ὅς, ξυγχωρῆσαι, ὦ Σώκρατες, ἐκ ταύτης τῆς μεθόδου, καὶ ὁ δυσμαθέστατος, ὅτι ὄλω καὶ
 10 παντὶ ὁμοιότερόν ἐστι ψυχῇ τῷ αἰὲ ὡσαύτως ἔχοντι μᾶλλον ἢ τῷ μῆ. Τί δὲ τὸ σῶμα; Τῷ ἐτέρῳ.

XXVIII. "Ορα δὲ καὶ τῇδε, ὅτι, ἐπειδὰν ἐν τῷ αὐτῷ ὡσι ψυχῇ καὶ σῶμα, τῷ μὲν δουλεύειν καὶ ἄρχε-
 σθαι ἢ φύσις προστάττει, τῇ δὲ ἄρχειν καὶ δεσπόζειν· 80
 15 καὶ κατὰ ταῦτα αὖ πότερόν σοι δοκεῖ ὅμοιον τῷ θείῳ εἶναι, καὶ πότερον τῷ θνητῷ; ἢ οὐ δοκεῖ σοι τὸ μὲν θεῖον οἷον ἄρχειν τε καὶ ἡγεμονεύειν πεφυκέναι, τὸ δὲ θνητὸν ἄρχεσθαι τε καὶ δουλεύειν; Ἐμοιγε. Ποτέρῳ οὖν ἢ ψυχῇ ἔοικεν; Δῆλα δὴ, ὦ Σώκρατες, ὅτι ἢ μὲν
 20 ψυχῇ τῷ θείῳ, τὸ δὲ σῶμα τῷ θνητῷ. Σκόπει δὴ, ἔφη, ὦ Κέβης, εἰ ἐκ πάντων τῶν εἰρημένων τάδε ἡμῖν συμβαίνει, τῷ μὲν θείῳ καὶ ἀθανάτῳ καὶ νοητῷ καὶ Ἐ
 μονοειδεῖ καὶ ἀδιαλύτῳ καὶ αἰὲ ὡσαύτως κατὰ ταῦτα ἔχοντι ἑαυτῷ ὁμοιότατον εἶναι ψυχῇ, τῷ δ' ἀνθρωπίνῳ
 25 καὶ θνητῷ καὶ ἀνοήτῳ καὶ πολυειδεῖ καὶ διαλυτῷ καὶ μηδέποτε κατὰ ταῦτα ἔχοντι ἑαυτῷ ὁμοιότατον αὖ εἶναι σῶμα. ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, ὦ φίλε Κέβης, ὡς οὐχ οὕτως ἔχει; Οὐκ ἔχομεν.

XXIX. Τί οὖν; τούτων οὕτως ἐχόντων ἄρ' οὐχὶ
 30 σώματι μὲν ταχὺ διαλύεσθαι προσήκει, ψυχῇ δὲ αὖ τὸ

8 ἂν μοι Bodl. pr. m. II (Stallb.): ἂν ἔμοιγε Bekk. Herm.
 15 καὶ κατὰ ταῦτά Bekk. against the Bodl. and other good mss.
 30 ψυχῇ Bekk. Heind. ψυχῇ Bodl. and eight mss. besides.

- παράπαν ἀδιαλύτω εἶναι ἢ ἐγγύς τι τούτου; Πῶς γὰρ
 Οὐ; Ἐννοεῖς οὖν, ἔφη, ὅτι, ἐπειδὰν ἀποθάνῃ ὁ ἄνθρω-
 πος, τὸ μὲν ὁρατὸν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὁρατῷ κεί-
 μενον, ὃ δὴ νεκρὸν καλοῦμεν, ᾧ προσήκει διαλύεσθαι
 καὶ διαπίπτειν [καὶ διαπνεῖσθαι], οὐκ εὐθὺς τούτων 5
 οὐδὲν πέπονθεν, ἀλλ' ἐπικεικῶς συχνὸν ἐπιμένει χρόνον
 εἰ μὲν τις καὶ χαριέντως ἔχων τὸ σῶμα τελευτήσῃ
 καὶ ἐν τοιαύτῃ ὥρᾳ, καὶ πάνυ μάλα. συμπεσὼν γὰρ
 τὸ σῶμα καὶ ταριχευθέν, ὥσπερ οἱ ἐν Αἰγύπτῳ ταρι-
 χευθέντες, ὀλίγου ὅλον μένει ἀμήχανον ὅσον χρόνον. 10
 Δ ἔνια δὲ μέρη τοῦ σώματος, καὶ ἂν σαπῇ, ὅστιά τε καὶ
 νεῦρα καὶ τὰ τοιαῦτα πάντα, ὅμως ὡς ἔπος εἰπεῖν ἀθά-
 νατά ἐστιν ἢ οὐ; Ναί. Ἡ δὲ ψυχὴ ἄρα, τὸ αἰιδές,
 τὸ εἰς τοιοῦτον τόπον ἕτερον οἰχόμενον γενναῖον καὶ
 καθαρὸν καὶ αἰιδῇ, εἰς Ἄιδου ὡς ἀληθῶς, παρὰ τὸν 15
 ἀγαθὸν καὶ φρόνιμον θεόν, οἷ, ἂν θεὸς ἐθέλῃ, αὐτίκα
 καὶ τῇ ἐμῇ ψυχῇ ἰτέον, αὕτη δὲ δὴ ἡμῖν ἡ τοιαύτη καὶ
 οὕτω πεφυκυῖα ἀπαλλαττομένη τοῦ σώματος εὐθὺς
 διαπεφύσσηται καὶ ἀπόλωλεν, ὥς φασιν οἱ πολλοὶ
 Ε ἄνθρωποι; πολλοῦ γε δεῖ, ὦ φίλε Κέβης τε καὶ Σιμ- 20
 μία, ἀλλὰ πολλῷ μᾶλλον ὧδε ἔχει· εἰ μὲν καθαρὰ
 ἀπαλλάττεται, μηδὲν τοῦ σώματος ξυνεφέλκουσα, ἅτε
 οὐδὲν κοινωνοῦσα αὐτῷ ἐν τῷ βίῳ ἐκοῦσα εἶναι, ἀλλὰ
 φείγουσα αὐτὸ καὶ συνηθροισμένη αὐτῇ εἰς αἵτην, ἅτε
 μελετῶσα αἰεὶ τοῦτο—τοῦτο δὲ οὐδὲν ἄλλο ἐστὶν ἢ 25
 ὀρθῶς φιλοσοφοῦσα καὶ τῷ ὄντι τεθνάναι μελετῶσα
 ῥαδίως· ἢ οὐ τοῦτ' ἂν εἴη μελέτη θανάτου; Παντά-
 81 πασί γε. Οὐκοῦν οὕτω μὲν ἔχουσα εἰς τὸ ὅμοιον αὐτῇ
 τὸ αἰιδές ἀπέρχεται, τὸ θεῖον τε καὶ ἀθάνατον καὶ
 φρόνιμον, οἷ ἀφικομένη ὑπάρχει αὐτῇ εὐδαίμονι εἶναι, 30
 πλάνης καὶ ἀνοίας καὶ φόβων καὶ ἀγρίων ἐρώτων καὶ

5 καὶ διαπνεῖσθαι bracketed by Herm. om. in Bodl. pr. m. II.
 11 ἀν Bodl. ἐάν Bekk.

τῶν ἄλλων κακῶν τῶν ἀνθρωπείων ἀπηλλαγμένη, ὥσπερ δὲ λέγεται κατὰ τῶν μεμνημένων, ὡς ἀληθῶς τὸν λοιπὸν χρόνον μετὰ τῶν θεῶν διάγουσα; οὕτω φῶμεν, ὦ Κέβης, ἢ ἄλλως;

- 5 XXX. Οὕτω νῆ Δί', ἔφη ὁ Κέβης. Ἐὰν δέ γε, οἶμαι, μεμιασμένη καὶ ἀκάθαρτος τοῦ σώματος ἀπαλ- B
λάττηται, ἅτε τῷ σώματι ἀεὶ ξυνοῦσα καὶ τοῦτο θερα-
πεύουσα καὶ ἐρώσα καὶ γεγοητευμένη ὑπ' αὐτοῦ ὑπὸ τε
τῶν ἐπιθυμιῶν καὶ ἡδονῶν, ὥστε μηδὲν ἄλλο δοκεῖν εἶναι
10 ἀληθὲς ἀλλ' ἢ τὸ σωματοειδές, οὐ τις ἂν ᾤψαιτο καὶ
ἴδοι καὶ πίοι καὶ φάγοι καὶ πρὸς τὰ ἀφροδίσια χρήσαιτο,
τὸ δὲ τοῖς ὄμμασι σκοτῶδες καὶ ἀειδές, νοητὸν δὲ καὶ
φιλοσοφία αἰρετόν, τοῦτο δὲ εἰθισμένη μισεῖν τε καὶ τρέ-
μειν καὶ φεύγειν, οὕτω δὴ ἔχουσαν οἶει ψυχὴν αὐτὴν καθ' C
15 αὐτὴν εἰλικρινῇ ἀπαλλάξεσθαι; Οὐδ' ὅπωςτιοῦν, ἔφη.
'Αλλὰ διειλημμένην γε, οἶμαι, ὑπὸ τοῦ σωματοειδοῦς, ὃ
αὐτῇ ἡ ὁμολία τε καὶ ξυνουσία τοῦ σώματος διὰ τὸ ἀεὶ ξυν-
εἶναι καὶ διὰ τὴν πολλὴν μελέτην ἐνεποίησε ξύμφυτον;
Πάνυ γε. Ἐμβριθὲς δέ γε, ὦ φίλε, τοῦτο οἶεσθαι χρή
20 εἶναι καὶ βαρὺ καὶ γεῶδες καὶ ὁρατόν· ὃ δὴ καὶ ἔχουσα
ἢ τοιαύτη ψυχὴ βαρύνεται τε καὶ ἔλκεται πάλιν εἰς
τὸν ὁρατὸν τόπον, φόβῳ τοῦ ἀειδοῦς τε καὶ "Αἰδου,
ὥσπερ λέγεται, περὶ τὰ μνήματά τε καὶ τοὺς τάφους
κυλινδουμένη, περὶ ἣ δὴ καὶ ὥφθη ἅττα ψυχῶν σκιοειδῇ D
25 φαντάσματα, οἷα παρέχονται αἰ τοιαῦται ψυχαὶ εἰδωλα,
αἱ μὴ καθαρῶς ὑπολυθεῖσαι ἀλλὰ τοῦ ὁρατοῦ μετέχου-
σαι, διὸ καὶ ὀρῶνται. Εἰκός γε, ὦ Σώκρατες. Εἰκὺς
μέντοι, ὦ Κέβης· καὶ οὐ τί γε τὰς τῶν ἀγαθῶν τὰντας
εἶναι, ἀλλὰ τὰς τῶν φαύλων, αἱ περὶ τὰ τοιαῦτα ἀναγ-

3 μετὰ θεῶν Bekk. τῶν add. Bodl. ΓΠΦ. 11 καὶ φάγοι καὶ
πίοι Bekk. against the Bodl. 15 εἰλικρινῇ Herm. 24 σκοτοειδῇ
Bekk. with only one ms. 28 οὐ τί γε Fischer with one ms.
οὐ τί or οὐτοίγε the mss.

κάζονται πλανᾶσθαι δίκην τίνουσαι τῆς προτέρας τροφῆς κακῆς οὔσης· καὶ μέχρι γε τούτου πλανῶνται, **E** ἕως ἂν τῇ τοῦ ξυνεπακολουθούντος τοῦ σωματοειδοῦς ἐπιθυμία πάλιν ἐνδεθῶσιν εἰς σῶμα.

XXXI. Ἐνδοῦνται δέ, ὥσπερ εἰκίς, εἰς τοιαῦτα **5** ἦθη ὅποῖ' ἄττ' ἂν καὶ μεμελετηκυῖαι τύχωσιν ἐν τῷ βίῳ. Τὰ ποῖα δὴ ταῦτα λέγεις, ὦ Σώκρατες; Οἶον τοὺς μὲν γαστριμαργίας τε καὶ ἱβρεις καὶ φιλοποσίας μεμελετηκότας καὶ μὴ διευλαβημένους εἰς τὰ τῶν ὄνων **82** γένη καὶ τῶν τοιούτων θηρίων εἰκὸς ἐνδύεσθαι· ἢ οὐκ **10** οἶει; Πάνυ μὲν οὖν εἰκὸς λέγεις. Τοῖς δέ γε ἡδονῆς τε καὶ τυραννίδας καὶ ἀρπαγὰς προτετιμηκότας εἰς τὰ τῶν λύκων τε καὶ ἱεράκων καὶ ἰκτίνων γένη· ἢ ποῖ ἂν ἄλλοσε φαῖμεν τὰς τοιαύτας ἰέναι; Ἀμέλει, ἔφη ὁ Κέβης, εἰς τὰ τοιαῦτα. Οἰκοῦν, ἢ δ' ὅς, δηλαδὴ καὶ τὰλλα, οἱ **15** ἂν ἐκάστη ἴοι, κατὰ τὰς αὐτῶν ὁμοιότητας τῆς μελέτης; Δῆλον δὴ, ἔφη· πῶς δ' οὐ; Οὐκοῦν εὐδαιμονέστατοι, ἔφη, καὶ τούτων εἰσὶ καὶ εἰς βέλτιστον τόπον ἰόντες οἱ τὴν δημοτικὴν τε καὶ πολιτικὴν ἀρετὴν ἐπιτετηδευκό- **B** **20** **25** **30** **35** **40** **45** **50** **55** **60** **65** **70** **75** **80** **85** **90** **95** **100** **105** **110** **115** **120** **125** **130** **135** **140** **145** **150** **155** **160** **165** **170** **175** **180** **185** **190** **195** **200** **205** **210** **215** **220** **225** **230** **235** **240** **245** **250** **255** **260** **265** **270** **275** **280** **285** **290** **295** **300** **305** **310** **315** **320** **325** **330** **335** **340** **345** **350** **355** **360** **365** **370** **375** **380** **385** **390** **395** **400** **405** **410** **415** **420** **425** **430** **435** **440** **445** **450** **455** **460** **465** **470** **475** **480** **485** **490** **495** **500** **505** **510** **515** **520** **525** **530** **535** **540** **545** **550** **555** **560** **565** **570** **575** **580** **585** **590** **595** **600** **605** **610** **615** **620** **625** **630** **635** **640** **645** **650** **655** **660** **665** **670** **675** **680** **685** **690** **695** **700** **705** **710** **715** **720** **725** **730** **735** **740** **745** **750** **755** **760** **765** **770** **775** **780** **785** **790** **795** **800** **805** **810** **815** **820** **825** **830** **835** **840** **845** **850** **855** **860** **865** **870** **875** **880** **885** **890** **895** **900** **905** **910** **915** **920** **925** **930** **935** **940** **945** **950** **955** **960** **965** **970** **975** **980** **985** **990** **995** **1000** **1005** **1010** **1015** **1020** **1025** **1030** **1035** **1040** **1045** **1050** **1055** **1060** **1065** **1070** **1075** **1080** **1085** **1090** **1095** **1100** **1105** **1110** **1115** **1120** **1125** **1130** **1135** **1140** **1145** **1150** **1155** **1160** **1165** **1170** **1175** **1180** **1185** **1190** **1195** **1200** **1205** **1210** **1215** **1220** **1225** **1230** **1235** **1240** **1245** **1250** **1255** **1260** **1265** **1270** **1275** **1280** **1285** **1290** **1295** **1300** **1305** **1310** **1315** **1320** **1325** **1330** **1335** **1340** **1345** **1350** **1355** **1360** **1365** **1370** **1375** **1380** **1385** **1390** **1395** **1400** **1405** **1410** **1415** **1420** **1425** **1430** **1435** **1440** **1445** **1450** **1455** **1460** **1465** **1470** **1475** **1480** **1485** **1490** **1495** **1500** **1505** **1510** **1515** **1520** **1525** **1530** **1535** **1540** **1545** **1550** **1555** **1560** **1565** **1570** **1575** **1580** **1585** **1590** **1595** **1600** **1605** **1610** **1615** **1620** **1625** **1630** **1635** **1640** **1645** **1650** **1655** **1660** **1665** **1670** **1675** **1680** **1685** **1690** **1695** **1700** **1705** **1710** **1715** **1720** **1725** **1730** **1735** **1740** **1745** **1750** **1755** **1760** **1765** **1770** **1775** **1780** **1785** **1790** **1795** **1800** **1805** **1810** **1815** **1820** **1825** **1830** **1835** **1840** **1845** **1850** **1855** **1860** **1865** **1870** **1875** **1880** **1885** **1890** **1895** **1900** **1905** **1910** **1915** **1920** **1925** **1930** **1935** **1940** **1945** **1950** **1955** **1960** **1965** **1970** **1975** **1980** **1985** **1990** **1995** **2000** **2005** **2010** **2015** **2020** **2025** **2030** **2035** **2040** **2045** **2050** **2055** **2060** **2065** **2070** **2075** **2080** **2085** **2090** **2095** **2100** **2105** **2110** **2115** **2120** **2125** **2130** **2135** **2140** **2145** **2150** **2155** **2160** **2165** **2170** **2175** **2180** **2185** **2190** **2195** **2200** **2205** **2210** **2215** **2220** **2225** **2230** **2235** **2240** **2245** **2250** **2255** **2260** **2265** **2270** **2275** **2280** **2285** **2290** **2295** **2300** **2305** **2310** **2315** **2320** **2325** **2330** **2335** **2340** **2345** **2350** **2355** **2360** **2365** **2370** **2375** **2380** **2385** **2390** **2395** **2400** **2405** **2410** **2415** **2420** **2425** **2430** **2435** **2440** **2445** **2450** **2455** **2460** **2465** **2470** **2475** **2480** **2485** **2490** **2495** **2500** **2505** **2510** **2515** **2520** **2525** **2530** **2535** **2540** **2545** **2550** **2555** **2560** **2565** **2570** **2575** **2580** **2585** **2590** **2595** **2600** **2605** **2610** **2615** **2620** **2625** **2630** **2635** **2640** **2645** **2650** **2655** **2660** **2665** **2670** **2675** **2680** **2685** **2690** **2695** **2700** **2705** **2710** **2715** **2720** **2725** **2730** **2735** **2740** **2745** **2750** **2755** **2760** **2765** **2770** **2775** **2780** **2785** **2790** **2795** **2800** **2805** **2810** **2815** **2820** **2825** **2830** **2835** **2840** **2845** **2850** **2855** **2860** **2865** **2870** **2875** **2880** **2885** **2890** **2895** **2900** **2905** **2910** **2915** **2920** **2925** **2930** **2935** **2940** **2945** **2950** **2955** **2960** **2965** **2970** **2975** **2980** **2985** **2990** **2995** **3000** **3005** **3010** **3015** **3020** **3025** **3030** **3035** **3040** **3045** **3050** **3055** **3060** **3065** **3070** **3075** **3080** **3085** **3090** **3095** **3100** **3105** **3110** **3115** **3120** **3125** **3130** **3135** **3140** **3145** **3150** **3155** **3160** **3165** **3170** **3175** **3180** **3185** **3190** **3195** **3200** **3205** **3210** **3215** **3220** **3225** **3230** **3235** **3240** **3245** **3250** **3255** **3260** **3265** **3270** **3275** **3280** **3285** **3290** **3295** **3300** **3305** **3310** **3315** **3320** **3325** **3330** **3335** **3340** **3345** **3350** **3355** **3360** **3365** **3370** **3375** **3380** **3385** **3390** **3395** **3400** **3405** **3410** **3415** **3420** **3425** **3430** **3435** **3440** **3445** **3450** **3455** **3460** **3465** **3470** **3475** **3480** **3485** **3490** **3495** **3500** **3505** **3510** **3515** **3520** **3525** **3530** **3535** **3540** **3545** **3550** **3555** **3560** **3565** **3570** **3575** **3580** **3585** **3590** **3595** **3600** **3605** **3610** **3615** **3620** **3625** **3630** **3635** **3640** **3645** **3650** **3655** **3660** **3665** **3670** **3675** **3680** **3685** **3690** **3695** **3700** **3705** **3710** **3715** **3720** **3725** **3730** **3735** **3740** **3745** **3750** **3755** **3760** **3765** **3770** **3775** **3780** **3785** **3790** **3795** **3800** **3805** **3810** **3815** **3820** **3825** **3830** **3835** **3840** **3845** **3850** **3855** **3860** **3865** **3870** **3875** **3880** **3885** **3890** **3895** **3900** **3905** **3910** **3915** **3920** **3925** **3930** **3935** **3940** **3945** **3950** **3955** **3960** **3965** **3970** **3975** **3980** **3985** **3990** **3995** **4000** **4005** **4010** **4015** **4020** **4025** **4030** **4035** **4040** **4045** **4050** **4055** **4060** **4065** **4070** **4075** **4080** **4085** **4090** **4095** **4100** **4105** **4110** **4115** **4120** **4125** **4130** **4135** **4140** **4145** **4150** **4155** **4160** **4165** **4170** **4175** **4180** **4185** **4190** **4195** **4200** **4205** **4210** **4215** **4220** **4225** **4230** **4235** **4240** **4245** **4250** **4255** **4260** **4265** **4270** **4275** **4280** **4285** **4290** **4295** **4300** **4305** **4310** **4315** **4320** **4325** **4330** **4335** **4340** **4345** **4350** **4355** **4360** **4365** **4370** **4375** **4380** **4385** **4390** **4395** **4400** **4405** **4410** **4415** **4420** **4425** **4430** **4435** **4440** **4445** **4450** **4455** **4460** **4465** **4470** **4475** **4480** **4485** **4490** **4495** **4500** **4505** **4510** **4515** **4520** **4525** **4530** **4535** **4540** **4545** **4550** **4555** **4560** **4565** **4570** **4575** **4580** **4585** **4590** **4595** **4600** **4605** **4610** **4615** **4620** **4625** **4630** **4635** **4640** **4645** **4650** **4655** **4660** **4665** **4670** **4675** **4680** **4685** **4690** **4695** **4700** **4705** **4710** **4715** **4720** **4725** **4730** **4735** **4740** **4745** **4750** **4755** **4760** **4765** **4770** **4775** **4780** **4785** **4790** **4795** **4800** **4805** **4810** **4815** **4820** **4825** **4830** **4835** **4840** **4845** **4850** **4855** **4860** **4865** **4870** **4875** **4880** **4885** **4890** **4895** **4900** **4905** **4910** **4915** **4920** **4925** **4930** **4935** **4940** **4945** **4950** **4955** **4960** **4965** **4970** **4975** **4980** **4985** **4990** **4995** **5000** **5005** **5010** **5015** **5020** **5025** **5030** **5035** **5040** **5045** **5050** **5055** **5060** **5065** **5070** **5075** **5080** **5085** **5090** **5095** **5100** **5105** **5110** **5115** **5120** **5125** **5130** **5135** **5140** **5145** **5150** **5155** **5160** **5165** **5170** **5175** **5180** **5185** **5190** **5195** **5200** **5205** **5210** **5215** **5220** **5225** **5230** **5235** **5240** **5245** **5250** **5255** **5260** **5265** **5270** **5275** **5280** **5285** **5290** **5295** **5300** **5305** **5310** **5315** **5320** **5325** **5330** **5335** **5340** **5345** **5350** **5355** **5360** **5365** **5370** **5375** **5380** **5385** **5390** **5395** **5400** **5405** **5410** **5415** **5420** **5425** **5430** **5435** **5440** **5445** **5450** **5455** **5460** **5465** **5470** **5475** **5480** **5485** **5490** **5495** **5500** **5505** **5510** **5515** **5520** **5525** **5530** **5535** **5540** **5545** **5550** **5555** **5560** **5565** **5570** **5575** **5580** **5585** **5590** **5595** **5600** **5605** **5610** **5615** **5620** **5625** **5630** **5635** **5640** **5645** **5650** **5655** **5660** **5665** **5670** **5675** **5680** **5685** **5690** **5695** **5700** **5705** **5710** **5715** **5720** **5725** **5730** **5735** **5740** **5745** **5750** **5755** **5760** **5765** **5770** **5775** **5780** **5785** **5790** **5795** **5800** **5805** **5810** **5815** **5820** **5825** **5830** **5835** **5840** **5845** **5850** **5855** **5860**

ἀλλ' ἢ τῷ φιλομαθεῖ. ἀλλὰ τούτων ἕνεκα, ὃ ἐταῖρε C
 Σιμμία τε καὶ Κέβης, οἱ ὀρθῶς φιλοσοφούντες ἀπέχον-
 ται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπασῶν καὶ καρτε-
 ροῦσι καὶ οὐ παραδιδόασιν αὐταῖς αἰτούς, οὐ τι οἰκο-
 5 φθορίαν τε καὶ πενίαν φοβούμενοι, ὥσπερ οἱ πολλοὶ καὶ
 φιλοχρήματοι· οὐδὲ αὐ ἀτιμίαν τε καὶ ἄδοξίαν μοχθη-
 ρίας δεδιότες, ὥσπερ οἱ φίλαρχοι τε καὶ φιλύτιμοι,
 ἔπειτα ἀπέχονται αὐτῶν. Οὐ γὰρ ἂν πρόποι, ἔφη, ὢ
 Σώκρατες, ὁ Κέβης. Οὐ μέντοι μὰ Δί', ἢ δ' ὅς. τοι-
 10 γάρτοι τούτοις μὲν ἅπασιν [ἔφη] ὢ Κέβης, ἐκείνοι, οἷς D
 τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματι πράτ-
 τοντες ζῶσι, χαίρειν εἰπόντες οὐ κατὰ ταῦτά πο-
 ρεύονται αὐτοῖς, ὡς οὐκ εἰδόσιν ἔπη ἔρχονται, αὐτοὶ δὲ
 ἡγούμενοι οὐ δεῖν ἐναντία τῇ φιλοσοφίᾳ πράττειν καὶ
 15 τῇ ἐκείνης λύσει τε καὶ καθαρμῷ ταύτῃ τρέπονται
 ἐκείνῃ ἐπίμενοι, ἢ ἐκείνῃ ὑφηγεῖται.

XXXIII. Πῶς, ὦ Σώκρατες; Ἐγὼ ἐρῶ, ἔφη. γι-
 γνᾶσκουσι γάρ, ἢ δ' ὅς, οἱ φιλομαθεῖς ὅτι παραλαβοῦσα
 αὐτῶν τὴν ψυχὴν ἡ φιλοσοφία ἀτεχνῶς διαδεδεμένην E
 20 ἐν τῷ σώματι καὶ προσκεκολλημένην, ἀναγκαζομένην
 δὲ ὥσπερ δι' εἰργμοῦ διὰ τούτου σκοπεῖσθαι τα ἕντα
 ἀλλὰ μὴ αὐτὴν δι' αὐτῆς, καὶ ἐν πάσῃ ἀμαθίᾳ κυλι-
 νδουμένην, καὶ τοῦ εἰργμοῦ τὴν δεινότητα κατιδοῦσα ὅτι
 δι' ἐπιθυμίας ἐστίν, ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος
 25 ξυλλήπτωρ εἴη τῷ δεδέσθαι, — ὅπερ οἷν λέγω, γυγνώ- 83
 σκουσιν οἱ φιλομαθεῖς ὅτι οὕτω παραλαβοῦσα ἡ φιλο-
 σοφία ἔχουσιν αὐτῶν τὴν ψυχὴν ἡρέμα παραμυθεῖται

1 ἀλλ' ἢ: perhaps ἀλλὰ, see the exeg. comm. 10 ἔφη om. Bodl. m. pr. and other mss. followed by Stallb. 11 πλάττοντες is the reading of all mss. and editions: λατρεύοντες Heindorf conj., σῶμα ἀτιμώδοντες Stallb., σώματα Bekk., but σώματι Bodl. m. 1. and other good mss., σώματι πράττοντες Ast Lex. Platon. 2, p. 110. 25 τῷ δεδέσθαι mss.: τοῦ δ. Heindorf ej., adopted by Herm.

- καὶ λύειν ἐπιχειρεῖ, ἐνδεικνυμένη ὅτι ἀπάτης μὲν μεστή
 ἢ διὰ τῶν ὁμμάτων σκέψις, ἀπάτης δὲ ἢ διὰ τῶν ὠτων
 καὶ τῶν ἄλλων αἰσθήσεων, πείθουσα δὲ ἐκ τούτων μὲν
 ἀναχωρεῖν ὅσον μὴ ἀνάγκη αὐτοῖς χρῆσθαι, αὐτὴν δὲ εἰς
 αὐτὴν ξυλλέγεσθαι καὶ ἀθροίζεσθαι παρακελευομένη, π- 5
- B στεύειν δὲ μηδενὶ ἄλλῳ ἀλλ' ἢ αὐτὴν αὐτῇ, ὅ, τι ἂν νοήσῃ
 αὐτὴ καθ' αὐτὴν αὐτὸ καθ' αὐτὸ τῶν ὄντων· ὅ, τι δ' ἂν δι'
 ἄλλων σκοπῇ ἐν ἄλλοις ὄν ἄλλο, μηδὲν ἰγείσθαι ἀλη-
 θές· εἶναι δὲ τὸ μὲν τοιοῦτον αἰσθητὸν τε καὶ ὁρατὸν,
 ὃ δὲ αὐτὴ ὕρᾱ, νοητὸν τε καὶ αἰείδες. ταύτῃ οὖν τῇ λύσει 10
 οὐκ οἰομένη δεῖν ἐναντιοῦσθαι ἢ τοῦ ὥς ἀληθῶς φιλοσό-
 φου ψυχῇ οὕτως ἀπέχεται τῶν ἡδονῶν τε καὶ ἐπιθυμι-
 ῶν καὶ λυπῶν καὶ φόβων καθ' ὅσον δύναται, λογιζομένη
 ὅτι, ἐπειδὴν τις σφόδρα ἡσθῇ ἢ φοβηθῇ ἢ λυπηθῇ ἢ
 ἐπιθυμήσῃ, οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν ὅσον 15
- C ἂν τις οἰηθείη, οἷον ἢ νοσήσας ἢ τι ἀναλώσας διὰ τῆς
 ἐπιθυμίας, ἀλλ' ὃ πάντων μέγιστόν τε κακὸν καὶ ἔσχα-
 τόν ἐστι, τοῦτο πᾶσχει καὶ οὐ λογίζεται αὐτό. Τί
 τοῦτο, ὦ Σώκρατες; ἔφη ὁ Κέβης. "Ὅτι ψυχὴ παντὸς
 ἀνθρώπου ἀναγκάζεται ἕμα τε ἡσθῆναι ἢ λυπηθῆναι 20
 σφόδρα ἐπὶ τῷ καὶ ἰγείσθαι, περὶ ὃ ἂν μάλιστα τοῦτο
 πᾶσχη, τοῦτο ἐναργέστατόν τε εἶναι καὶ ἀληθέστατον
 οὐχ οὕτως ἔχον· ταῦτα δὲ μάλιστα τὰ ὁρατά· ἢ οὐ;
- D Πάνυ γε. Οὐκοῦν ἐν τούτῳ τῷ πάθει μάλιστα κατα-
 δεῖται ψυχὴ ὑπὸ σώματος; Πῶς δὴ; "Ὅτι ἐκάστη 25
 ἡδονὴ καὶ λύπη ὥσπερ ἵλον ἔχουσα προσηλοῖ αὐτὴν
 πρὸς τὸ σῶμα καὶ προσπερονᾷ καὶ ποιεῖ σωματοειδῇ,
 δοξάζουσαν ταῦτα ἀληθῆ εἶναι ἅπερ ἂν καὶ τὸ σῶμα
 φῇ. ἐκ γὰρ τοῦ ὁμοδοξεῖν τῷ σώματι καὶ τοῖς αὐτοῖς
 χαίρειν ἀναγκάζεται, οἶμαι, ὁμότροπός τε καὶ ἰμό- 30

14 ἢ λυπηθῇ om. Bodl. pr. m. 23 τὰ ὁρατά Heindorf (Bekk.
 Stallb. Herm.): the article is om. in the mss.

τροφος γίγνεσθαι καὶ οἷα μηδέποτε καθαρῶς εἰς Ἄιδου
ἀφικέσθαι, ἀλλ' αἰεὶ τοῦ σώματος ἀναπλέα ἐξίεναι,
ὥστε ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα καὶ ὥσπερ
σπειρομένη ἐμφύεσθαι, καὶ ἐκ τούτων ἅμοιρος εἶναι **E**
5 τῆς τοῦ θείου τε καὶ καθαροῦ καὶ μονοειδούς συνου-
σίας. Ἀληθέστατα, ἔφη, λέγεις, ὁ Κέβης, ὦ Σώ-
κρατες.

XXXIV. Τούτων τοίνυν ἕνεκα, ὦ Κέβης, οἱ
δικαίως φιλομαθεῖς κόσμιοί εἰσι καὶ ἀνδρεῖοι, οὐχ ὧν
10 οἱ πολλοὶ ἕνεκά φασιν ἢ σὺ οἶει; Οὐ δῆτα ἔγωγε. **84**
Οὐ γὰρ ἀλλ' οὕτω λογίσαιτ' ἂν ψυχὴ ἀνδρὸς φιλο-
σόφου, καὶ οὐκ ἂν οἰηθείη τὴν μὲν φιλοσοφίαν χρῆναι
ἑαυτὴν λύνειν, λυούσης δὲ ἐκείνης αὐτὴν παραδιδόναι
ταῖς ἡδοναῖς καὶ λύπαις ἑαυτὴν πάλιν αὐτὴν ἐγκαταδεῖν
15 καὶ ἀνήνυτον ἔργον πράττειν Πηνελόπης τινὰ ἐναν-
τίως ἰστὸν μεταχειριζομένης· ἀλλὰ γαλήνην τούτων
παρασκευάζουσα, ἐπομένη τῷ λογισμῷ καὶ αἰεὶ ἐν
τούτῳ οὔσα, τὸ ἀληθὲς καὶ τὸ θεῖον καὶ τὸ ἀδόξαστον
θεωμένη καὶ ὑπ' ἐκείνου τρεφομένη, ζῇν τε οἶεται οὕτω **B**
20 δεῖν, ἕως ἂν ζῇ, καὶ ἐπειδὰν τελευτήσῃ, εἰς τὸ ξυγγενὲς
καὶ εἰς τὸ τοιοῦτον ἀφικομένη ἀπηλλάχθαι τῶν ἀν-
θρωπίνων κακῶν. ἐκ δὲ τῆς τοιαύτης τροφῆς οὐδὲν
δεινὸν μὴ φοβηθῇ, ταῦτά γ' ἐπιτηδεύσασα, ὦ Σιμμία
τε καὶ Κέβης, ὅπως μὴ διασπασθεῖσα ἐν τῇ ἀπαλ-
25 λαγῇ τοῦ σώματος ὑπὸ τῶν ἀνέμων διαφύσηθεῖσα καὶ
διαπτομένη οἷχηται καὶ οὐδὲν ἔτι οὐδαμοῦ ᾗ.

XXXV. Σιγὴ οὖν ἐγένετο ταῦτα εἰπόντος τοῦ **C**
Σωκράτους ἐπὶ πολλὸν χρόνον, καὶ αὐτὶς τε πρὸς τῷ
εἰρημένῳ λόγῳ ἦν ὁ Σωκράτης, ὡς ἰδεῖν ἐφαίνετο, καὶ

9 κόσμιοι τ' εἰσι Bekk. Stallb.: but *τέ* is only in four mss. and in the Bodl. it is added m. sec. 10 φασιν the mss. φαίνονται Herm. ej.: see exeg. comm. 16 μεταχειριζομένης Bodl. and most mss.: μεταχειριζομένη Bekk. Stallb. with a few mss. 19 οὕτως οἶεται δεῖν Bekk. against the Bodl. 22 ἐκ δέ Bekk. with only

- ἡμῶν οἱ πλείστοι. Κέβης δὲ καὶ Σιμμίας σμικρὸν
 πρὸς ἀλλήλω διελεγέσθην· καὶ ὁ Σωκράτης ἰδὼν αὐτῶ
 ἤρετο· Τί; ἔφη, ὑμῖν τὰ λεχθέντα μὴν μὴ δοκεῖ ἐνδεῶς
 λέγεσθαι; πολλὰς γὰρ δὴ ἔτι ἔχει ὑποψίας καὶ ἀντι-
 λαβάς, εἴ γε δὴ τις αὐτὰ μέλλει ἱκανῶς διεξιέναι. εἰ 5
 μὲν οὖν τι ἄλλο σκοπεῖσθον, οὐδὲν λέγω· εἰ δέ τι περὶ
 τούτων ἀπορεῖτον, μηδὲν ἀποκνήσητε καὶ αὐτοὶ εἰπεῖν
 D καὶ διελθεῖν, εἴ πη ὑμῖν φαίνεται βέλτιον ἂν λεχθῆναι,
 καὶ αὐ καὶ ἐμὲ ξυμπααραλαβεῖν, εἴ τι μᾶλλον οἴεσθε
 μετ' ἐμοῦ εὐπορήσειν. καὶ ὁ Σιμμίας ἔφη· Καὶ μὴν, 10
 ὦ Σώκρατες, τὰληθῆ σοι ἐρῶ. πάλαί γὰρ ἡμῶν
 ἑκάτερος ἀπορῶν τὸν ἕτερον προωθεῖ καὶ κελεύει ἐρέ-
 σθαι διὰ τὸ ἐπιθυμεῖν μὲν ἀκοῦσαι, ὀκνεῖν δὲ ὕχλον
 παρέχειν, μὴ σοι ἀηδὲς ἢ διὰ τὴν παροῦσαν ξυμφορὰν,
 καὶ ὅς ἀκούσας ἐγέλασέ τε ἡρέμα καὶ φησι, Βαβαί, ὦ 15
 Σιμμία· ἢ που χαλεπῶς ἂν τοὺς ἄλλους πείσαιμι
 E ἀνθρώπους ὡς οὐ ξυμφορὰν ἡγοῦμαι τὴν παροῦσαν
 τύχην, ὅτε γε μηδ' ὑμᾶς δύναμαι πείθειν, ἀλλὰ φο-
 βεῖσθε μὴ δυσκολώτερόν τι νῦν διάκειμαι ἢ ἐν τῷ
 πρόσθεν βίῳ· καί, ὡς ἔοικε, τῶν κύκνων δοκῶ φανυλό- 20
 τερος ὑμῖν εἶναι τὴν μαντικὴν, οἳ ἐπειδὴν αἰσθωνται
 ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ἄδοντες καὶ ἐν τῷ πρόσθεν
 85 χρόνῳ, τότε δὴ πλείστα καὶ μάλιστα ἄδουσι, γεγη-
 θότες ὅτι μέλλουσι παρὰ τὸν θεὸν ἀπιέναι, οἳπὲρ εἰσι
 θεράποντες. οἱ δὲ ἄνθρωποι διὰ τὸ αὐτῶν δέος τοῦ 25
 θανάτου καὶ τῶν κύκνων καταψεύδονται, καὶ φασιν
 αὐτοὺς θρηνοῦντας τὸν θάνατον ὑπὸ λύπης ἐξάδειν,
 καὶ οὐ λογιζονται ὅτι οὐδὲν ὕρνεον ἄδει ὅταν πεινῇ
 ἢ ῥιγοῖ ἢ τινα ἄλλην λύπην λυπῇται, οὐδὲ αὐτὴ ἢ τε
 one ms. 4 λελέχθαι Bekk. Stallb. λέγεσθαι Herm. with Bodl.
 m. pr. 6 δέ τι Bodl.: τι om. Bekk. 8 διελεθεῖν Bekk. διελ-
 θεῖν Bodl. m. pr.: see below 88 n. βέλτιον ἂν λεχθῆναι Cobet cf.
 Var. Lect. p. 100: this was already proposed by Heindorf. Ficinus
 'si qua in parte putatis melius dici posse.' The mss. omit *dr*.

- ἀηδὼν καὶ χελιδὼν καὶ ὁ ἔποψ, ἃ δὴ φασι διὰ λήπην
 θρηνηοῦντα ᾄδειν· ἀλλ' οὔτε ταῦτά μοι φαίνεται λυπού-
 μενα ᾄδειν οὔτε οἱ κύκνοι, ἀλλ' ἄτε, οἶμαι, τοῦ Ἀπόλ- B
 λωνος ὄντες μαντικοὶ τέ εἰσι καὶ προειδότες τὰ ἐν
 5 Ἀίδου ἀγαθὰ ᾄδουσι καὶ τέρπονται ἐκείνην τὴν ἡμέραν
 διαφερίντως ἢ ἐν τῷ ἔμπροσθεν χρόνῳ. ἐγὼ δὲ καὶ
 αὐτὸς ἡγοῦμαι ὁμόδουλός τε εἶναι τῶν κύκνων καὶ
 ἱερὸς τοῦ αὐτοῦ θεοῦ, καὶ οὐ χεῖρον ἐκείνων τὴν μαντικὴν
 ἔχειν παρὰ τοῦ δεσπότητος, οὐδὲ δυσθυμότερον αὐτῶν
 10 τοῦ βίου ἀπαλλάττεσθαι. ἀλλὰ τούτου γε ἕνεκα
 λέγειν τε χρὴ καὶ ἐρωτᾶν ὅτι ἂν βούλησθε, ἕως ἂν οἱ
 ἔνδεκα ἐῷσιν. Καλῶς, ἔφη, λέγεις, ὁ Σιμμίας· καὶ C
 ἐγὼ τέ σοι ἐρῶ ὃ ἀπορῶ, καὶ αὐτὸς ὅδε, ἢ οὐκ ἀποδέχεται
 τὰ εἰρημένα. ἐμοὶ γὰρ δοκεῖ, ὦ Σώκρατες, περὶ τῶν
 15 τοιούτων ἴσως ὥσπερ καὶ σοί, τὸ μὲν σαφὲς εἰδέναι
 ἐν τῷ νῦν βίῳ ἢ ἀδύνατον εἶναι ἢ παγχάλεπόν τι, τὸ
 μέντοι αὐτὰ λεγόμενα περὶ αὐτῶν μὴ οὐχὶ παντὶ
 τρόπῳ ἐλέγχειν καὶ μὴ προαφίστασθαι, πρὶν ἂν παντ-
 αχῇ σκοπῶν ἀπέιπῃ τις, πᾶννυ μαλθακοῦ εἶναι ἀνδρός·
 20 δεῖν γὰρ περὶ αὐτὰ ἐν γέ τι τούτων διαπράξασθαι, ἢ
 μαθεῖν ὅπῃ ἔχει ἢ εὐρεῖν ἢ, εἰ ταῦτα ἀδύνατον, τὸν
 γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ
 δυσσεξελεγκτότατον, ἐπὶ τούτου ὀχοῦμενον ὥσπερ ἐπὶ D
 σχεδίας κινδυνεύοντα διαπλεῦσαι τὸν βίον, εἰ μὴ τις
 25 δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιο-
 τέρου ὀχήματος ἢ λόγου θείου τινὸς διαπορευθῆναι.
 καὶ διὴ καὶ νῦν ἔγωγε οὐκ ἐπαισχυνθήσομαι ἐρέσθαι,

1 ἢ χελιδὼν Bekk. with only one ms. 5 ᾄδουσι τε καὶ τέρπ.
 Bekk. τε om. Bodl. and many other mss. 8 χεῖρον the mss. χεῖρω
 Herm. cj. 11 f. 'Quum in vetustis libris esset ΕΩΣΑΝΟΗΔΕΩΣΙΝ
 id est ἕως ἂν οἱ ἔνδεκα ἐῷσιν, notae numerorum turbas dederunt,
 ut saepe, et interpolando ineptam lectionem vulgatam homun-
 ciones invenerunt.' Cobet, Nov. Lect. p. 230. ἕως ἂν οἱ Ἀθηναίων
 ἐῷσιν ἄνδρες ἔνδεκα Bekk., but both ἂν and οἱ are om. in some
 mss.: in fact οἱ is found in only one. Herm. brackets both words,

ἐπειδὴ καὶ σὺ ταῦτα λέγεις, οὐδὲ ἑμαυτὸν αἰτιάσομαι ἐν ὑστέρω χρόνῳ ὅτι νῦν οὐκ εἶπον ἃ ἔμοι δοκεῖ. ἐμοὶ γάρ, ὦ Σώκρατες, ἐπειδὴ καὶ πρὸς ἑμαυτὸν καὶ πρὸς τόνδε σκοπῶ τὰ εἰρημένα, οὐ πάνυ φαίνεται ἱκανῶς εἰρῆσθαι.

- Ε XXXVI. Καὶ ὁ Σωκράτης, Ἴσως γάρ, ἔφη, ὦ ἑταῖρε, ἀληθῆ σοι φαίνεται· ἀλλὰ λέγε, ὅπῃ δὴ οὐκ ἱκανῶς. Ταύτῃ ἔμουγε, ἢ δ' ὅς, ἢ δὴ καὶ περὶ ἀρμονίας ἂν τις καὶ λύρας τε καὶ χορδῶν τὸν αὐτὸν τοῦτον λόγον εἴποι, ὡς ἡ μὲν ἀρμονία ἀοράτον τι καὶ ἀσώ- 10 ματον καὶ πάγκαλόν τι καὶ θεῖόν ἐστιν ἐν τῇ ἡρμοσ- 86 μένῃ λύρᾳ, αὐτὴ δ' ἡ λύρα καὶ αἱ χορδαὶ σώματά τε καὶ σωματοειδῆ καὶ ξύνθετα καὶ γεώδη ἐστὶ καὶ τοῦ θνητοῦ ξυγγενῆ. ἐπειδὴ οὖν ἡ κατάξῃ τις τὴν λύραν ἢ διατέμῃ καὶ διαρρίξῃ τὰς χορδὰς, εἴ τις δισχυρίζοιτο 15 τῷ αὐτῷ λόγῳ ὥσπερ σύ, ὡς ἀνάγκη ἔτι εἶναι τὴν ἀρμονίαν ἐκείνην καὶ μὴ ἀπολωλέναι· οὐδεμία γὰρ μηχανὴ ἂν εἴη τὴν μὲν λύραν ἔτι εἶναι διερρωγιῶν τῶν χορδῶν καὶ τὰς χορδὰς θνητοειδεῖς οὔσας, τὴν δὲ ἀρμονίαν ἀπολωλέναι τὴν τοῦ θείου τε καὶ ἀθανάτου 20 Β ὁμοφυῆ τε καὶ ξυγγενῇ, προτέραν τοῦ θνητοῦ ἀπο- λομένην· ἀλλὰ φαίη ἀνάγκη ἔτι πού εἶναι αὐτὴν τὴν ἀρμονίαν, καὶ πρότερον τὰ ξύλα καὶ τὰς χορδὰς κατα- σαπήσεσθαι, πρὶν τι ἐκείνην παθεῖν,—καὶ γὰρ οὖν, ὦ Σώκρατες, οἶμαι ἔγωγε καὶ αὐτὸν σε τοῦτο ἐντεθυ- 25 μῆσθαι, ὅτι τοιοῦτόν τι μάλιστα ὑπολαμβάνομεν τὴν ψυχὴν εἶναι, ὥσπερ ἐντεταμένου τοῦ σώματος ἡμῶν καὶ ξυνεχομένου ὑπὸ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ

Stallb. omits *ol.* 11 *πάγκαλόν* [τι] Bekk. but Stallb. justly defends the iteration of *τι*. 15 *διατέμῃ ἢ καὶ* Bekk. with nine mss., but *ἢ* om. Bodl. 18 *μηχανῇ* [ἀν] *εἴη* Bekk.: see exeg. comm. 21 *ὁμοφυᾶ* Bekk. with one ms.: see below 89 p. 22 *ὡς ἀνάγκη* Bekk. Stallb. *ὡς* om. in the best mss. *ἀνάγκη* is the reading of the Zürich editors, adopted by Herm.

- καὶ ὑγροῦ καὶ τοιούτων τινῶν, κρᾶσιν εἶναι καὶ ἁρμο-
 νίαν αὐτῶν τούτων τὴν ψυχὴν ἡμῶν, ἐπειδὴν ταῦτα C
 καλῶς καὶ μετρίως κραθῇ πρὸς ἄλληλα. εἰ οὖν τυγ-
 χάνει ἡ ψυχὴ οἷσα ἁρμονία τις, δῆλον ὅτι, ὅταν
 5 χαλασθῇ τὸ σῶμα ἡμῶν ἀμέτρως ἢ ἐπιταθῇ ὑπὸ νόσων
 καὶ ἄλλων κακῶν, τὴν μὲν ψυχὴν ἀνάγκη εὐθὺς
 ὑπάρχει ἀπολωλέναι, καίπερ οὖσαν θειοτάτην, ὥσπερ
 καὶ αἱ ἄλλαι ἁρμονίαι αἷ τ' ἐν τοῖς φθόγγοις καὶ αἱ
 ἐν τοῖς τῶν δημιουργῶν ἔργοις πᾶσι, τὰ δὲ λείψανα
 10 τοῦ σώματος ἐκάστου πολὺν χρόνον παραμένειν, ἕως
 ἂν ἡ κατακαυθῇ ἢ κατασαπῇ. ὅρα οὖν πρὸς τοῦτον D
 τὸν λόγον τί φήσομεν, εἰ τις ἀξιοῖ κρᾶσιν οὖσαν τὴν
 ψυχὴν τῶν ἐν τῷ σώματι ἐν τῷ καλουμένῳ θανάτῳ
 πρώτην ἀπόλλυσθαι.
- 15 XXXVII. Διαβλέψας οὖν ὁ Σωκράτης, ὥσπερ τὰ
 πολλὰ εἰάθει, καὶ μειδιάσας, Δίκαια μέντοι, ἔφη, λέγει
 ὁ Σιμμία· εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ
 ἀπεκρίνατο; καὶ γὰρ οὐ φαύλως ἔοικεν ἀποτομένῳ τοῦ
 λόγου. δοκεῖ μέντοι μοι χρῆναι πρὸ τῆς ἀποκρίσεως
 20 ἔτι πρίτερον Κέβητος ἀκοῦσαι, τί αὖ ὁδε ἐγκαλεῖ
 τῷ λόγῳ, ἵνα χρόνου ἐγγενομένου βουλευσώμεθα τί E
 ἐροῦμεν, ἔπειτα δὲ ἀκούσαντας ἡ ξυγχωρεῖν αὐτοῖς, εἴαν
 τι δοκῶσι προσάδειν, εἴαν δὲ μή, οὕτως ἤδη ὑπερδικεῖν
 τοῦ λόγου. ἀλλ' ἄγε, ἡ δ' ὅς, ὦ Κέβης, λέγε, τί ἦν τὸ
 25 σὲ αὖ θρῆπτον [ἀπιστίαν παρέχει]. Λέγω δὴ, ἡ δ' ὅς
 ὁ Κέβης. ἐμοὶ γὰρ φαίνεται ἔτι ἐν τῷ αὐτῷ ὁ λόγος
 εἶναι, καί, ὅπερ ἐν τοῖς ἔμπροσθεν ἐλέγομεν, ταῦτον 87
 ἔγκλημα ἔχειν. ὅτι μὲν γὰρ ἦν ἡμῶν ἡ ψυχὴ καὶ πρὶν
 εἰς τὸδε τὸ εἶδος ἐλθεῖν, οὐκ ἀνατίθεμαι μὴ οὐχὶ πάνυ

22 ἔπειτα δὲ Bodl. and other mss. δέ om. ten mss. Bekk. Stallb.
 24 f. τὸ σὲ Bodl. and nearly all mss. δ σὲ Bekk. Stallb. with one ms.
 and corr. II. The words ἀπιστίαν παρέχει are considered spurious
 by Herin. and Cobet, Nov. Lect. p. 655. 29 ἀνατίθεμαι Bekk.

χαριέντως καί, εἰ μὴ ἐπαχθές ἐστιν εἰπεῖν, πάνυ ἱκα-
 νῶς ἀποδεδείχθαι· ὥς δὲ καὶ ἀποθανόντων ἡμῶν ἔτι
 που ἔσται, οὐ μοι δοκεῖ τῇδε. ὥς μὲν οὐκ ἰσχυρότερον
 καὶ πολυχρονιώτερον ψυχῇ σώματος, οὐ ξυγχωρῶ τῇ
 Σιμμίου ἀντιλήψει· δοκεῖ γάρ μοι πᾶσι τούτοις πάνυ 5
 πολὺ διαφέρειν. τί οὖν, ἂν φαίῃ ὁ λόγος, ἔτι ἀπιστεῖς,
 ἐπειδὴ γε ὁρᾷς ἀποθανόντος τοῦ ἀνθρώπου τό γε
 B ἀσθενέστερον ἔτι ὄν; τὸ δὲ πολυχρονιώτερον οὐ δοκεῖ
 σοι ἀναγκαῖον εἶναι ἔτι σώζεσθαι ἐν τούτῳ τῷ χρόνῳ;
 πρὸς δὴ τοῦτο τόδε ἐπίσκεψαι, εἴ τι λέγω· εἰκόνας 10
 γὰρ τινος, ὥς ἔοικε, καὶ γὰρ ὥσπερ Σιμμίας δέομαι. ἐμοὶ
 γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὥσπερ ἂν τις περὶ
 ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι
 τοῦτον τὸν λόγον, ὅτι οὐκ ἀπόλωλεν ὁ ἄνθρωπος ἀλλ'
 ἔστι που ἴσως, τεκμήριον δὲ παρέχοιτο θοιμάτιον ὃ 15
 ἡμπείχετο αὐτὸς ὑφηνάμενος, ὅτι ἐστὶ σῶν καὶ οὐκ
 ἀπόλωλε, καὶ εἴ τις ἀπιστοῖ αὐτῷ, ἀνερωτήσῃ πότερον
 C πολυχρονιώτερόν ἐστι τὸ γένος ἀνθρώπου ἢ ἱματίου
 ἐν χρεῖᾳ τε ὄντος καὶ φορουμένου, ἀποκριναμένου δέ τινος
 ὅτι πολὺ τὸ τοῦ ἀνθρώπου, οἶοιτο ἀποδεδείχθαι ὅτι 20
 παντὶς ἄρα μᾶλλον ὅ γε ἄνθρωπος σῶς ἐστίν, ἐπειδὴ
 τό γε ὀλιγοχρονιώτερον οὐκ ἀπόλωλε. τὸ δ', οἶμαι, ὦ
 Σιμμία, οὐχ οὕτως ἔχει· σκόπει γὰρ καὶ σὺ ἂν λέγω.
 πῶς γὰρ ἂν ὑπολάβοι ὅτι εὐθες λέγει ὁ τοῦτο λέγων·
 ὁ γὰρ ὑφάντης οὗτος πολλὰ κατατρίψας τοιαῦτα ἱμάτια 25
 καὶ ὑφηνάμενος ἐκείνων μὲν ὕστερος ἀπόλωλε πολλῶν
 D ὄντων, τοῦ δὲ τελευταίου, οἶμαι, πρότερος, καὶ οὐδὲν
 τι μᾶλλον τούτου ἕνεκα ἄνθρωπός ἐστιν ἱματίου φαν-
 λότερον οὐδ' ἀσθενέστερον. τὴν αὐτὴν δὲ ταύτην, οἶμαι,
 εἰκόνα δέξαιτ' ἂν ψυχὴ πρὸς σῶμα, καὶ τις λέγων αὐτὰ 30

from Olympiodorus, ἀντιτίθεμαι the mss. 3 ἔσται Bodl. ἔστιν
 Bekk. with the majority of the mss. 10 εἰ τι λέγω Herm.
 15 ἴσως the mss. Bekk. Stallb. σῶς Herm. from a conj. by Forster:

- ταῦτα περὶ αὐτῶν μέτρι' ἂν μοι φαίνοιτο λέγειν, ὥς ἡ
 μὲν ψυχὴ πολυχρόνιον ἔστι, τὸ δὲ σῶμα ἀσθενέστερον
 καὶ ὀλιγοχροσιώτερον· ἀλλὰ γὰρ ἂν φαίη ἐκάστην
 τῶν ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε
 5 καὶ εἰ πολλὰ ἔτη βιώῃ· εἰ γὰρ ῥέοι τὸ σῶμα καὶ
 ἀπολλύοιτο ἔτι ζῶντος τοῦ ἀνθρώπου, ἀλλ' ἡ ψυχὴ
 αἰεὶ τὸ κατατριβόμενον ἀνυφαίνοι, ἀναγκαῖον μὲντ' ἂν Ε
 εἴη, ὅποτε ἀπολλύοιτο ἡ ψυχὴ, τὸ τελευταῖον ὕφασμα
 τυχεῖν αὐτὴν ἔχουσιν καὶ τούτου μόνου προτέραν
 10 ἀπύλλυσθαι, ἀπολομένης δὲ τῆς ψυχῆς τότε ἤδη τὴν
 φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ
 σάπην διοίχοιτο. ὥστε τοῦτω τῷ λόγῳ οὐπω ἄξιον
 πιστεύσαντα θαρρεῖν, ὥς, ἐπειδὴν ἀποθάνωμεν, ἔτι
 15 πού ἡμῶν ἡ ψυχὴ ἔστιν. εἰ γὰρ τις καὶ πλέον ἔτι 88
 τῷ λέγοντι ἢ ἂ σὺ λέγεις συγχωρήσειε, δοὺς αὐτῷ μὴ
 μόνον ἐν τῷ πρὶν καὶ γενέσθαι ἡμᾶς χρόνῳ εἶναι ἡμῶν
 τὰς ψυχάς, ἀλλὰ μηδὲν κωλύειν καὶ ἐπειδὴν ἀποθά-
 νωμεν ἐνίων ἔτι εἶναι καὶ ἔσεσθαι καὶ πολλάκις γενή-
 σεσθαι καὶ ἀποθανεῖσθαι αὐθις· οὕτω γὰρ αὐτὸ φύσει
 20 ἰσχυρὸν εἶναι, ὥστε πολλάκις γιγνομένην ψυχὴν ἀντ-
 ἔχειν· δοὺς δὲ ταῦτα ἐκεῖνο μηκέτι συγχωροῖ, μὴ οὐ
 πονεῖν αὐτὴν ἐν ταῖς πολλαῖς γενέσεσι καὶ τελευτῶσάν
 γε ἔν τινι τῶν θανάτων παντάπασιν ἀπόλλυσθαι·
 25 τοῦτον δὲ τὸν θάνατον καὶ ταύτην τὴν διάλυσιν τοῦ R
 σώματος, ἢ τῇ ψυχῇ φέρει ὀλεθρον, μηδένα φαίη εἰδέ-
 ναι· ἀδύνατον γὰρ εἶναι ὁπωσοῦν αἰσθάνεσθαι ἡμῶν εἰ
 δὲ τοῦτο οὕτως ἔχει, οὐδενὶ προσήκει θάνατον θαρ-
 ροῦντι μὴ οὐκ ἀνοήτως θαρρεῖν, ὅς ἂν μὴ ἔχῃ ἀποδεῖ-
 ξαι ὅτι ἔστι ψυχὴ παντάπασιν ἀθάνατόν τε καὶ ἀνώ-
 30 λεθρον· εἰ δὲ μή, ἀνάγκη ἐἶναι αἰεὶ τὸν μέλλοντα .

17 τὰς ψυχὰς Bodl. IT (Stallb. Herm.). τὴν ψυχὴν Bekk.
 21 συγχωροῖ most mss. συγχωροῖη Bekk. with only one ms.

ἀποθανεῖσθαι δεδιέναι ὑπὲρ τῆς αὐτοῦ ψυχῆς, μὴ ἐν τῇ νῦν τοῦ σώματος διαζεύξει παντάπασιν ἀπόληται.

XXXVIII. Πάντες οὖν ἀκούσαντες εἰπόντων αὐ-
C τῶν ἀηδῶς διετεθέμην, ὡς ὕστερον ἐλέγομεν πρὸς ἀλλή-
λους, ὅτι ὑπὸ τοῦ ἔμπροσθεν λόγου σφόδρα πεπει- 5
σμένους ἡμᾶς πάλιν ἐδόκουν ἀναταράξαι καὶ εἰς ἀπι-
στίαν καταβαλεῖν οὐ μόνον τοῖς προειρημένοις λόγοις,
ἀλλὰ καὶ εἰς τὰ ὕστερον μέλλοντα ῥηθήσεσθαι, μὴ
οὐδενὸς ἄξιοι εἶμεν κριταὶ ἢ καὶ τὰ πράγματα αὐτὰ
ἄπιστα ᾗ.

10

EX. Νῆ τοὺς θεούς, ὦ Φαῖδων, συγγνώμην γε
ἔχω ὑμῖν. καὶ γὰρ αὐτόν με νῦν ἀκούσαντά σου τοιοῦ-
τόν τι λέγω πρὸς ἑμαυτόν ἐπέρχεται· τίνοι οὖν ἔτι
D πιστεύσομεν λόγῳ; ὡς γὰρ σφόδρα πιθανὸς ὢν, ὃν ὁ
Σωκράτης ἔλεγε λόγον, νῦν εἰς ἀπιστίαν καταπέπτωκε. 15
θαυμαστῶς γὰρ μου ὁ λόγος οὗτος ἀντιλαμβάνεται καὶ
νῦν καὶ ἀεὶ, τὸ ἁρμονίαν τινὰ ἡμῶν εἶναι τὴν ψυχὴν,
καὶ ὥσπερ ὑπέμνησέ με ῥηθεὶς ὅτι καὶ αὐτῷ μοι ταῦτα
πρὸς ἐδόκτο· καὶ πάννυ δέομαι πάλιν ὥσπερ ἐξ ἀρχῆς
ἄλλου τινὸς λόγου, ὅς με πείσει ὡς τοῦ ἀποθανόντος 20
οὐ συναποθνήσκει ἡ ψυχὴ. λέγε οὖν πρὸς Διός, πῇ
ὁ Σωκράτης μετήλθε τὸν λόγον; καὶ πότερον κακείνος,
E ὥσπερ ὑμᾶς φῆς, ἐνδηλὸς τι ἐγένετο ἀχθόμενος ἢ οὐ,
ἀλλὰ πρῶως ἐβοίθῃ τῷ λόγῳ; καὶ ἱκανῶς ἐβοήθησεν
ἢ ἐνδεῶς; πάντα ἡμῖν διέλθε ὡς δύνασαι ἀκριβέστατα. 25

ΦΑΙΔ. Καὶ μὴν, ὦ Ἐχέκρατες, πολλάκις θαν-
μάσας Σωκράτη οὐ πώποτε μᾶλλον ἡγάσθην ἢ τότε
89 παραγενόμενος. τὸ μὲν οὖν ἔχειν ὅ,τι λέγοι ἐκείνος
ἴσως οὐδὲν ἄτοπον· ἀλλ' ἔγωγε μάλιστα ἐθαύμασα
αὐτοῦ πρῶτον μὲν τοῦτο, ὡς ἡδέως καὶ εὐμενῶς καὶ 30
ἀγαμένως τῶν νεανίσκων τὸν λόγον ἀπεδέξατο, ἔπειτα

10 ἢ the mss. (Stallb. Her.) εἰη Heindorf ej. (Bekk.)

ἡμῶν ὡς ὀξέως ᾗσθετο ὁ πεπόνθειμεν ὑπὸ τῶν λόγων,
 ἔπειτα ὡς εὖ ἡμᾶς ἰάσατο καὶ ὥσπερ πεφευγότας καὶ
 ἥττημένους ἀνεκαλέσατο καὶ προὔτρεψε πρὸς τὸ παρέ-
 πεσθαί τε καὶ ξυσκοπεῖν τὸν λόγον.

5 ΕΧ. Πῶς δὴ;

ΦΑΙΔ. Ἐγὼ ἐρῶ. ἔτυχον γὰρ ἐν δεξιᾷ αὐτοῦ
 καθήμενος παρὰ τὴν κλίνην ἐπὶ χαμαιζήλου τινός, ὁ δὲ Β
 ἐπὶ πολὺ ὑψηλοτέρου ἢ ἐγώ. καταψήσας οὖν μου τὴν
 κεφαλὴν καὶ ξυμπιέσας τὰς ἐπὶ τῷ αὐχένι τρίχας—
 10 εἰώθει γάρ, ὅποτε τύχοι, παίζειν μου εἰς τὰς τρίχας—
 Αὔριον δὴ, ἔφη, ἴσως, ὦ Φαῖδων, τὰς καλὰς ταύτας
 κόμας ἀποκερεῖ. Ἔοικεν, ἦν δ' ἐγώ, ὦ Σώκρατες. Οὐκ,
 ἂν γε ἐμοὶ πείθῃ. Ἀλλὰ τί; ἦν δ' ἐγώ. Τήμερον,
 ἔφη, καὶ γὰρ τὰς ἐμὰς καὶ σὺ ταύτας, ἐάνπερ γε ἡμῖν
 15 ὁ λόγος τελευτήσῃ καὶ μὴ δυνώμεθα αὐτὸν ἀναβιώ-
 σασθαι. καὶ ἔγωγ' ἂν, εἰ σὺ εἶην καὶ με διαφεύγοι ὁ C
 λόγος, ἔνορκον ἂν ποιησαίμην ὥσπερ Ἀργεῖοι, μὴ
 πρότερον κομήσειν, πρὶν ἂν νικήσω ἀναμαχόμενος τὸν
 Σιμμίου τε καὶ Κέβητος λόγον. Ἀλλ', ἦν δ' ἐγώ,
 20 πρὸς δύο λέγεται οὐδ' Ἡρακλῆς οἷός τε εἶναι. Ἀλλὰ
 καὶ ἐμέ, ἔφη, τὸν Ἰόλεων παρακάλει, ἕως ἔτι φῶς
 ἐστίν. Παρακαλῶ τοίνυν, ἔφην, οὐχ ὡς Ἡρακλῆς,
 ἀλλ' ὡς Ἰόλεως [τὸν Ἡρακλῆ]. Οὐδὲν διοίσει, ἔφη.

XXXIX. Ἀλλὰ πρῶτον εὐλαβηθῶμέν τι πάθος
 25 μὴ πάθωμεν. Τὸ ποῖον; ἦν δ' ἐγώ. Μὴ γενώμεθα,
 ἦ δ' ὅς, μισόλογοι, ὥσπερ οἱ μισάνθρωποι γιγνόμενοι D
 ὡς οὐκ ἔστιν, ἔφη, ὅ,τι ἂν τις μείζον τούτου κακὸν
 πάθοι ἢ λόγους μισήσας. γίγνεται δὲ ἐκ τοῦ αὐτοῦ

16 διαφεύγοι Bodl. m. pr. IIΓ, διαφύγοι Bekk. with the other mss.

20 πρὸς δύο οὐδ' ὁ Ἡρακλῆς λέγεται Bekk.: but λέγεται is placed before οὐδ' in the Bodl. and three other mss., nor is ὁ in the Bodl.

23 τὸν Ἡρακλῆ bracketed by Cobet, Nov. Lect. p. 641: 'nam praeterquam quod infectum est emblemata, Graeculus utitur vitiosa forma sequiorum τὸν Ἡρακλῆ, quum veteres constan-

τρόπου μισολογία τε καὶ μισανθρωπία. ἥ τε γὰρ
 μισανθρωπία ἐνδύεται ἐκ τοῦ σφόδρα τινὶ πιστεῦσαι
 ἄνευ τέχνης, καὶ ἡγήσασθαι παντάπασί γε ἀληθῆ
 εἶναι καὶ ὑγιῆ καὶ πιστὸν τὸν ἄνθρωπον, ἔπειτα ὀλίγον
 ὕστερον εὐρεῖν τοῦτον πονηρόν τε καὶ ἄπιστον καὶ 5
 αὐθις ἕτερον· καὶ ὅταν τοῦτο πολλάκις πάθῃ τις, καὶ
 ὑπὸ τούτων μάλιστα οὓς ἂν ἡγήσαιο οἰκειοτάτους τε
 Ε καὶ ἐταιροτάτους, τελευτῶν δὴ θαμὰ προσκρούων μισεῖ
 τε πάντας καὶ ἡγείται οὐδενὸς οὐδὲν ὑγιὲς εἶναι τὸ
 παράπαν. ἥ οὐκ ἦσθῃσαι σὺ τοῦτο γιγνόμενον; Πᾶν 10
 γε, ἦν δ' ἐγώ. Οὐκοῦν, ἦ δ' ὅς, αἰσχρόν, καὶ δῆλον
 ὅτι ἄνευ τέχνης τῆς περὶ τάνθρωπον ὁ τοιοῦτος
 χρῆσθαι ἐπιχειρεῖ τοῖς ἀνθρώποις; εἰ γάρ που μετὰ
 τέχνης ἐχρήτο, ὥσπερ ἔχει, οὕτως ἂν ἡγήσατο, τοὺς
 90 μὲν χρηστοὺς καὶ πονηροὺς σφόδρα ὀλίγους εἶναι 15
 ἑκατέρους, τοὺς δὲ μεταξὺ πλείστους. Πῶς λέγεις;
 ἔφην ἐγώ. "Ὡσπερ, ἦ δ' ὅς, περὶ τῶν σφόδρα σμικρῶν
 καὶ μεγάλων· οἶε τι σπανιώτερον εἶναι ἢ σφόδρα μέγαν
 ἢ σφόδρα σμικρὸν ἐξευρεῖν ἄνθρωπον ἢ κύνα ἢ ἄλλο
 ὅτιοῦν; ἢ αὖ ταχὺν ἢ βραδύν, ἢ αἰσχρόν ἢ καλόν, ἢ 20
 λευκὸν ἢ μέλανα; ἢ οὐκ ἦσθῃσαι ὅτι πάντων τῶν
 τοιούτων τὰ μὲν ἄκρα τῶν ἐσχάτων σπάνια καὶ ὀλίγα,
 τὰ δὲ μεταξὺ ἄφθονα καὶ πολλά; Πᾶν γε, ἦν δ' ἐγώ.
 Β Οὐκοῦν οἶε, ἔφη, εἰ πονηρίας ἀγὼν προτεθείη, πάντῃ
 ἂν ὀλίγους καὶ ἐνταῦθα τοὺς πρώτους φανῆναι; Εἰκός 25
 γε, ἦν δ' ἐγώ. Εἰκός γάρ, ἔφη· ἀλλὰ ταύτη μὲν οὐχ
 ὅμοιοι οἱ λόγοι τοῖς ἀνθρώποις, ἀλλὰ σοῦ νῦν δὴ
 προάγοντος ἐγὼ ἐφεσπόμεν, ἀλλ' ἐκείνῃ ἦ, ἐπειδάν τις
 πιστεύσῃ λόγῳ τινὶ ἀληθεῖ εἶναι ἄνευ τῆς περὶ τοὺς

ter τὸν Ἑρακλέα dixissent.' 10 ὁτῶ Bekk. Stallb. σὺ Bodl. ΣΤ pr.
 II. 17 ἔφην ἐγώ Bodl. ΣΙIT (Herm.) ἦν δ' ἐγώ Bekk. Stallb.
 20 ἢ αἰσχρόν ἢ καλόν Bodl. ἢ καλόν ἢ αἰσχρόν Bekk. 28 ἀνθρώ-
 ποις εἰσίν Bekk. Stallb. εἰσίν om. Bodl. and other mss. (Herm.)

- λόγους τέχνης, καῖπειτα ὀλίγον ὕστερον αὐτῷ δόξη
 ψευδὴς εἶναι, ἐνίοτε μὲν ὦν, ἐνίοτε δ' οὐκ ὦν, καὶ αὐτὸς
 ἕτερος καὶ ἕτερος· καὶ μάλιστα δὴ οἱ περὶ τοὺς ἀντιλογι-
 κούς λόγους διατρίψαντες οἶσθ' ὅτι τελευτῶντες οἴονται C
- 5 σοφώτατοι γεγονέναι τε καὶ κατανενοηκέναι μόνοι ὅτι
 οὔτε τῶν πραγμάτων οὐδενὸς οὐδὲν ὑγιὲς οὐδὲ βέβαιον
 οὔτε τῶν λόγων, ἀλλὰ πάντα τὰ ὄντα ἀτεχνῶς ὥσπερ
 ἐν Εὐρίπῳ ἄνω καὶ κάτω στρέφεται καὶ χρόνον οὐδένα
 ἐν οὐδενὶ μένει. Πάνυ μὲν οὖν, ἔφην ἐγώ, ἀληθὴ λέγεις.
- 10 Οὐκοῦν, ὦ Φαίδων, ἔφη, οἰκτρὸν ἂν εἴη τὸ πάθος, εἰ
 ὄντος δὴ τινος ἀληθοῦς καὶ βεβαίου λόγου καὶ δυνατοῦ
 κατανοῆσαι, ἔπειτα διὰ τὸ παραγίγνεσθαι τοιούτοις D
 τισὶ λόγοις τοῖς αὐτοῖς τοτὲ μὲν δοκοῦσιν ἀληθέσιν
 εἶναι, τοτὲ δὲ μή, μὴ ἑαυτὸν τις αἰτιῶτο μηδὲ τὴν
- 15 ἑαυτοῦ ἀτεχνίαν, ἀλλὰ τελευτῶν διὰ τὸ ἀλγεῖν ἄσμενος
 ἐπὶ τοὺς λόγους ἀφ' ἑαυτοῦ τὴν αἰτίαν ἀπώσαιο καὶ
 ἤδη τὸν λοιπὸν βίον μισῶν τε καὶ λαιδορῶν [τοὺς
 λόγους] διατελοῖ, τῶν δὲ ὄντων τῆς ἀληθείας τε καὶ ἐπι-
 στήμης στερηθεῖη. Νὴ τὸν Δία, ἦν δ' ἐγώ, οἰκτρὸν δῆτα.
- 20 XL. Πρῶτον μὲν τοίνυν, ἔφη, τοῦτο εὐλαβη-
 θῶμεν, καὶ μὴ παριῶμεν εἰς τὴν ψυχὴν, ὥς τῶν λόγων E
 κινδυνεύει οὐδὲν ὑγιὲς εἶναι, ἀλλὰ πολὺ μᾶλλον ὅτι
 ἡμεῖς οὐπω ὑγιῶς ἔχομεν, ἀλλ' ἀνδριστέον καὶ προθυ-
 μητέον ὑγιῶς ἔχειν, σοὶ μὲν οὖν καὶ τοῖς ἄλλοις καὶ
- 25 τοῦ ἔπειτα βίου παντὸς ἔνεκα, ἐμοὶ δὲ αὐτοῦ ἔνεκα τοῦ
 θανάτου· ὥς κινδυνεύω ἔγωγε ἐν τῷ παρόντι περὶ 91
 αὐτοῦ τούτου οὐ φιλοσόφως ἔχειν, ἀλλ' ὥσπερ οἱ
 πάνυ ἀπαίδευτοι φιλονείκως. καὶ γὰρ ἐκεῖνοι ὅταν
 περὶ τοῦ ἀμφισβητῶσιν, ὅπῃ μὲν ἔχει περὶ ὧν ἂν ὁ
 λίγος ἢ οὐ φροντίζουσιν, ὅπως δὲ ἂν αὐτοὶ ἔθεντο

5 γεγονέναι καὶ Bekk. against the Bodl.
 bracketed by Herm., om. pr. Bodl. II.
 Bekk. with inferior mss. against the Bodl.

17 [τοὺς λόγους]
 29 ἀμφισβητήσωσιν

ταῦτα δόξει τοῖς παροῦσι, τοῦτο προθυμοῦνται. καὶ ἐγὼ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον μόνον ἐκείνων διοίσειν· οὐ γὰρ ὅπως τοῖς παροῦσιν ἂ ἐγὼ λέγω δόξει ἀληθῆ εἶναι προθυμηθήσομαι, εἰ μὴ εἴη πάρεργον, 5
 Β ἀλλ' ὅπως αὐτῷ ἐμοὶ ὅ,τι μάλιστα δόξει οὕτως ἔχειν. 5
 λογίζομαι γάρ, ὦ φίλε ἐταῖρε, θέασαι ὡς πλεονεκτικῶς· εἰ μὲν τυγχάνει ἀληθῆ ὄντα ἂ ἐγὼ λέγω, καλῶς δὴ ἔχει τὸ πεισθῆναι· εἰ δὲ μηδὲν ἐστὶ τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον αὐτὸν τὸν πρὸ τοῦ θανάτου ἦττον τοῖς παροῦσιν ἀηδὴς ἔσομαι ὀδυρό- 10
 μενος. ἡ δὲ ἄγνοιά μοι αὕτη οὐ ξυνδιατελεῖ, κακὸν γὰρ ἂν ἦν, ἀλλ' ὀλίγον ὕστερον ἀπολεῖται. παρεσκευασμένος δὴ, ἔφη, ὦ Σιμμία τε καὶ Κέβης, οὕτως ἔρχομαι ἐπὶ τὸν λόγον· ὑμεῖς μέντοι, ἂν ἐμοὶ πείθῃσθε, 15
 C σμικρὸν φροντίσαντες Σωκράτους, τῆς δὲ ἀληθείας 15
 πολὺ μᾶλλον, εἰ μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε, εἰ δὲ μή, παντὶ λόγῳ ἀντιτείνετε, εὐλαβούμενοι ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἄμα ἑαυτὸν τε καὶ ὑμᾶς ἐξαπατήσας ὥσπερ μέλιττα τὸ κέντρον ἐγκαταλιπὼν οἰχῆσομαι. 20

XLI. Ἄλλ' ἰτέον, ἔφη. πρῶτόν με ὑπομνήσατε ἂ ἐλέγετε, εἰ μὴ φαίνωμαι μεμνημένος. Σιμμίας μὲν γάρ, ὡς ἐγὼμαι, ἀπιστεῖ τε καὶ φοβεῖται μὴ ἡ ψυχὴ ὅμως καὶ θειότερον καὶ κάλλιον ὢν τοῦ σώματος 25
 D προαπολλίηται ἐν ἀρμονίας εἶδει οὔσα· Κέβης δέ μοι 25
 ἔδοξε τοῦτο μὲν ἐμοὶ ξυγχωρεῖν, πολυχρονιώτερόν γε εἶναι ψυχὴν σώματος, ἀλλὰ τότε ἄδηλον παντί, μὴ πολλὰ δὴ σώματα καὶ πολλάκις κατατρίψασα ἡ

4 προθυμήσομαι Bekk. against the Bodl. and other good mss. 6 καὶ θέασαι Bekk. καὶ om. Bodl. pr. m. and many other mss. 7 ἂ ἐγὼ λέγω Bodl. (?) ἐγὼ om. Bekk. Stallb. with most mss.

13 παρεσκευασμένος μὲν Bekk. μὲν om. Bodl. m. pr. and four other mss. 18 ἑαυτόν all mss.; ἑμαυτόν Bekk. 21 με Bodl. μὲν με four mss. followed by Bekk.

ψυχὴ τὸ τελευταῖον σῶμα καταλιπούσα νῦν αὐτὴ
 ἀπολλύηται, καὶ ἡ αὐτὸ τοῦτο θάνατος, ψυχῆς ὀλεθρος,
 ἐπεὶ σῶμά γ' αἰεὶ ἀπολλύμενον οὐδὲν παύεται. ἀρα
 ἀλλ' ἡ ταῦτ' ἐστίν, ὦ Σιμμία τε καὶ Κέβης, ἃ δεῖ
 5 ἡμῶς ἐπισκοπεῖσθαι; Ξυνωμολογείτην δὴ ταῦτ' εἶναι Ε
 ἄμφω. Πότερον οὖν, ἔφη, πάντας τοὺς ἔμπροσθεν
 λόγους οὐκ ἀποδέχεσθε, ἢ τοὺς μὲν, τοὺς δ' οὐ; Τοὺς
 μὲν, ἐφάτην, τοὺς δ' οὐ. Τί οὖν, ἢ δ' ὅς, περὶ ἐκείνου
 τοῦ λόγου λέγετε, ἐν ᾧ ἔφαμεν τὴν μόθησιν ἀνύμνησιν
 10 εἶναι, καὶ τούτου οὕτως ἔχοντος ἀναγκαίως ἔχειν
 ἄλλοθί που πρότερον ἡμῶν εἶναι τὴν ψυχὴν, πρὶν ἐν 92
 τῷ σώματι ἐνδεθῆναι; Ἐγὼ μὲν, ἔφη ὁ Κέβης, καὶ
 τότε θαυμαστῶς ὡς ἐπείσθην ὑπ' αὐτοῦ καὶ νῦν
 ἐμμένω ὡς οὐδενὶ λόγῳ. Καὶ μὴν, ἔφη ὁ Σιμμίας,
 15 καὶ αὐτὸς οὕτως ἔχω, καὶ πάνν ἂν θαυμάζοιμι, εἴ μοι
 περὶ γε τούτου ἄλλο ποτὲ δόξειεν. καὶ ὁ Σωκράτης,
 Ἄλλ' ἀνάγκη σοι, ἔφη, ὦ ξένη Θηβαίε, ἄλλα δόξαι,
 εἰς ἅνπερ μείνη ἦδε ἡ οἴησις, τὸ ἀρμονίαν μὲν εἶναι
 ξύνθετον πρᾶγμα, ψυχὴν δὲ ἀρμονίαν τινὰ ἐκ τῶν
 20 κατὰ τὸ σῶμα ἐντεταμένων ξυγκεῖσθαι. οὐ γάρ που
 ἀποδέξει γε σαυτοῦ λέγοντος, ὡς πρότερον ἦν ἀρμονία Β
 ξυγκειμένη, πρὶν ἐκεῖνα εἶναι ἐξ ὧν ἔδοι αὐτὴν ξυντε-
 θῆναι· ἢ ἀποδέξει; Οὐδαμῶς, ἔφη, ὦ Σώκρατες. Αἰ-
 σθάνει οὖν, ἢ δ' ὅς, ὅτι ταῦτά σοι ξυμβαίνει λέγειν,
 25 ὅταν φῆς μὲν εἶναι τὴν ψυχὴν πρὶν καὶ εἰς ἀνθρώπου
 εἰδός τε καὶ σῶμα ἀφικέσθαι, εἶναι δ' αὐτὴν ξυγκει-
 μένην ἐκ τῶν οὐδέπω ὄντων; οὐ γὰρ δὴ ἀρμονία γέ
 σοι τοιοῦτόν ἐστιν ᾧ ἀπεικάξεις, ἀλλὰ πρότερον καὶ
 ἡ λύρα καὶ αἱ χορδαὶ καὶ οἱ φθόγγοι ἔτι ἀνάρμοστοι

6 ἔμπροσθε Bekk. 16 ἄλλο Bodl. ἄλλα Bekk. with two
 mss. After ποτὲ Bekk. and Stallb. add also ἐτι, but this is om.
 in the Bodl. and other good mss.

- C ὄντες γίνονται, τελευταῖον δὲ πάντων ξυνίσταται ἡ
 ἁρμονία καὶ πρῶτον ἀπόλλυται. οὗτος οὖν σοι ὁ
 λόγος ἐκείνῳ πῶς ξυνάσεται; Οὐδαμῶς, ἔφη ὁ Σιμμίας.
 Καὶ μὴν, ἡ δ' ὅς, πρέπει γε εἶπερ τῷ ἄλλῳ λόγῳ
 ξυνωδῶ εἶναι καὶ τῷ περὶ ἁρμονίας. Πρέπει γάρ, ἔφη 5
 ὁ Σιμμίας. Οὗτος τοίνυν, ἔφη, σοὶ οὐ ξυνωδός, ἀλλ'
 ὄρα· πότερον αἰρεῖ τῶν λόγων, τὴν μάθησιν ἀνάμνησιν
 εἶναι ἢ ψυχὴν ἁρμονίαν; Πολὺ μᾶλλον, ἔφη, ἐκείνον,
 ὃ Σώκρατες. ὅδε μὲν γάρ μοι γέγονεν ἄνευ ἀπο-
 D δείξεως μετὰ εἰκότος τινὸς καὶ εὐπρεπείας, ὅθεν καὶ 10
 τοῖς πολλοῖς δοκεῖ ἀνθρώποις· ἐγὼ δὲ ταῖς διὰ τῶν
 εἰκότων τὰς ἀποδείξεις ποιουμένοις λόγοις ξύνοῖδα
 οὖσιν ἀλαζόσι, καὶ ἂν τις αὐτοὺς μὴ φυλάττηται, εὖ
 μάλα ἐξαπατῶσι, καὶ ἐν γεωμετρίᾳ καὶ ἐν τοῖς ἄλλοις
 ἅπασιν. ὁ δὲ περὶ τῆς ἀναμνήσεως καὶ μαθήσεως 15
 λόγος δι' ὑποθέσεως ἀξίας ἀποδέξασθαι εἴρηται. ἐρ-
 ρήθη γάρ που οὕτως ἡμῶν εἶναι ἢ ψυχὴ καὶ πρὶν εἰς
 σῶμα ἀφικέσθαι, ὥσπερ αὐτῆς ἔστιν ἡ οὐσία ἔχουσα
 τὴν ἐπωνυμίαν τὴν τοῦ ὅ ἐστιν. ἐγὼ δὲ ταύτην, ὡς
 E ἐμαντὸν πείθω, ἱκανῶς τε καὶ ὀρθῶς ἀποδέδεγμαι. 20
 ἀνάγκη οὖν μοι, ὡς ἔοικε, διὰ ταῦτα μήτε ἐμαντοῦ
 μήτε ἄλλου ἀποδέχεσθαι λέγοντος ὡς ψυχὴ ἔστιν
 ἁρμονία.

- XLII. Τί δέ, ἡ δ' ὅς, ὃ Σιμμία, τῇδε; δοκεῖ σοι
 ἁρμονία ἢ ἄλλη τινὶ συνθέσει προσήκειν ἄλλως πῶς 25
 ἔχειν ἢ ὡς ἂν ἐκεῖνα ἔχη ἐξ ὧν ἂν ξυγκέηται; Οὐδα-
 93 μῶς. Οὐδὲ μὴν ποιεῖν τι, ὡς ἐγῶμαι, οὐδέ τι πάσχειν
 ἄλλο παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη; Ξυνέφη.
 Οὐκ ἄρα ἡγεῖσθαι γε προσήκει ἁρμονίαν τούτων ἐξ
 ὧν ἂν ξυντεθῇ, ἀλλ' ἔπεσθαι. Ξυνεδόκει. Πολλοῦ 30

24 Τί δα! Bekk.: δέ Bodl. with nearly all mss. So again
 p. 56, 3.

- ἄρα δεῖ ἐναντία γε ἀρμονία κινηθῆναι ἢ φθέγξασθαι ἢ τι ἄλλο ἐναντιωθῆναι τοῖς αὐτῆς μέρεσιν. Πολλοῦ μέντοι, ἔφη. Τί δέ; οὐχ οὕτως ἀρμονία πέφυκεν εἶναι ἐκάστη ἀρμονία, ὥς ἂν ἀρμοσθῇ; Οὐ μανθάνω, ἔφη.
- 5 *Ἡ οὐχί, ἢ δ' ὅς, ἂν μὲν μᾶλλον ἀρμοσθῇ καὶ ἐπὶ B πλέον, εἴπερ ἐνδέχεται τοῦτο γίνεσθαι, μᾶλλον τε ἂν ἀρμονία εἴη καὶ πλείων, εἰ δ' ἡττόν τε καὶ ἐπ' ἔλαττον, ἡττόν τε καὶ ἐλάττων; Πάνυ γε. *Ἡ οὖν ἔστι τοῦτο περὶ ψυχὴν, ὥστε καὶ κατὰ τὸ σμικρότα-
- 10 τον [μᾶλλον] ἐτέραν ἐτέρας ψυχὴν ψυχῆς ἐπὶ πλέον καὶ μᾶλλον ἢ ἐπ' ἔλαττον καὶ ἡττον αὐτὸ τοῦτο εἶναι, ψυχὴν; Οὐδ' ὁπωστιοῦν, ἔφη. Φέρε δὴ, ἔφη, πρὸς Διός· λέγεται ψυχὴ ἢ μὲν νοῦν τε ἔχειν καὶ ἀρετὴν καὶ εἶναι ἀγαθή, ἢ δὲ ἄνοιάν τε καὶ μοχθηρίαν καὶ
- 15 εἶναι κακὴ; καὶ ταῦτα ἀληθῶς λέγεται; Ἀληθῶς μέν- C τοι. Τῶν οὖν θεμένων ψυχὴν ἀρμονίαν εἶναι τί τις φήσει ταῦτα ὄντα εἶναι ἐν ταῖς ψυχαῖς, τὴν τε ἀρετὴν καὶ τὴν κακίαν; πότερον ἀρμονίαν αὐτὴν τινα ἄλλην καὶ ἀναρμοστίαν; καὶ τὴν μὲν ἡρμόσθαι, τὴν ἀγαθὴν, καὶ
- 20 ἔχειν ἐν αὐτῇ ἀρμονίᾳ οὔση ἄλλην ἀρμονίαν, τὴν δὲ ἀναρμοστον αὐτὴν τε εἶναι καὶ οὐκ ἔχειν ἐν αὐτῇ ἄλλην; Οὐκ ἔχω ἔγωγε, ἔφη ὁ Σιμμίας, εἰπεῖν· δῆλον δὲ ὅτι τοιαῦτ' ἅττ' ἂν λέγοι ὁ ἐκείνω ὑποθέμενος. Ἀλλὰ προωμολόγηται, ἔφη, μηδὲν μᾶλλον μηδ' ἡττον D
- 25 ἐτέραν ἐτέρας ψυχὴν ψυχῆς εἶναι· τοῦτο δ' ἔστι τὸ ὁμολόγημα, μηδὲν μᾶλλον μηδ' ἐπὶ πλέον μηδὲ ἡττον μηδ' ἐπ' ἔλαττον ἐτέραν ἐτέρας ἀρμονίαν ἀρμονίας εἶναι· ἢ γάρ; Πάνυ γε. Τὴν δέ γε μηδὲν μᾶλλον

5 ἂν Bodl. ἴαν Bekk. with the other mss. 10 μάλ-
 λον bracketed by Heusde, Heind., Bekk. and Stallb. ψυχὴν ψυχῆς
 Heusde, ψυχὴν om. mss. 16 τιθεμένων Bekk. Stallb. with most
 mss. θεμένων Bodl. pr. m. Herm. 18 αὐτὴν Bekk. τινα
 Bodl.

μηδὲ ἦττον ἀρμονίαν οὔσαν μήτε μᾶλλον μήτε ἦττον
 ἡρμόσθαι· ἔστιν οὕτως; Ἔστιν. Ἡ δὲ μήτε μᾶλλον
 μήθ' ἦττον ἡρμοσμένη ἔστιν ὅ,τι πλεόν ἢ ἔλαττον
 ἀρμονίας μετέχει, ἢ τὸ ἴσον; Τὸ ἴσον. Οὐκοῦν ψυχῇ
 Εἰπεὶδὴ οὐδὲν μᾶλλον οὐδὲ ἦττον ἄλλη ἄλλης αὐτὸ 5
 τοῦτο ψυχῇ ἔστιν, οὐδὲ δὴ μᾶλλον οὐδὲ ἦττον ἡρμο-
 σται; Οὕτως. Τοῦτο δέ γε πεπονθυῖα οὐδὲν πλεόν
 ἀναρμοστίας οὐδὲ ἀρμονίας μετέχει ἄν; Οὐ γὰρ οὖν.
 Τοῦτο δ' αὖ πεπονθυῖα ἂρ' ἂν τι πλεόν κακίας ἢ
 ἀρετῆς μετέχει ἐτέρα ἐτέρας, εἴπερ ἢ μὲν κακία ἀναρ- 10
 μοστία, ἢ δὲ ἀρετὴ ἀρμονία εἴη; Οὐδὲν πλεόν. Μᾶλ-
 94 λον δέ γέ που, ὦ Σιμμία, κατὰ τὸν ὀρθὸν λόγον κακίας
 οὐδεμία ψυχῇ μεθέξει, εἴπερ ἀρμονία ἐστίν· ἀρμονία
 γὰρ δῆπου παντελῶς αὐτὸ τοῦτο οὔσα, ἀρμονία, ἀναρ-
 μοστίας οὔποτ' ἂν μετάσχοι. Οὐ μέντοι. Οὐδέ γε 15
 δῆπου ψυχῇ, οὔσα παντελῶς ψυχῇ, κακίας. Πῶς γὰρ
 ἔκ γε τῶν προειρημένων; Ἐκ τούτου ἄρα τοῦ λόγου
 ἡμῖν πᾶσαι ψυχαὶ πάντων ζώων ὁμοίως ἀγαθαὶ ἔσον-
 ται, εἴπερ ὁμοίως ψυχαὶ πεφύκασιν αὐτὸ τοῦτο, ψυχαί,
 εἶναι. Ἐμοιγε δοκεῖ, ἔφη, ὦ Σάκρατες. Ἡ καὶ καλῶς 20
 Β δοκεῖ, ἢ δ' ὅς, οὕτω λέγεσθαι, καὶ πᾶσχειν ἂν ταῦτα
 ὁ λόγος, εἰ ὀρθὴ ἢ ὑπόθεσις ἦν, τὸ ψυχὴν ἀρμονίαν
 εἶναι; Οὐδ' ὅπωςτιοῖν, ἔφη.

XLIII. Τί δέ; ἢ δ' ὅς· τῶν ἐν ἀνθρώπῳ πάντων
 ἔσθ' ὅ,τι ἄλλο λέγεις ἀρχεῖν ἢ ψυχὴν, ἄλλως τε καὶ 25
 φρόνιμον; Οὐκ ἔγωγε. Πότερον ξυγχωροῦσαν τοῖς
 κατὰ τὸ σῶμα πάθεσιν ἢ καὶ ἐναντιουμένην; λέγω δὲ
 τὸ τοιόνδε, οἷον καύματος ἐνόητος καὶ δίψους ἐπὶ τού-
 ναντίον ἔλκειν, τὸ μὴ πίνειν, καὶ πείνης ἐνούσης ἐπὶ
 C τὸ μὴ ἐσθίειν, καὶ ἄλλα μυρία που ὁρῶμεν ἐναντιου- 30

1 μήτε...μήτε Stallb. μηδὲ...μηδὲ Bekk. with the mss. 6 οὐδὲν
 δὴ μ. Bekk. ej. 20 εἶναι; Bekk. 24 τί δαί Bekk. against the
 Bodl. and most mss. 30 που μυρία Bekk. with only one ms.

μένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα· ἢ οὐ; Πάνν
 μὲν οὖν. Οἰκοῦν αὖ ὁμολογήσαμεν ἐν τοῖς πρόσθεν
 μήποτ' ἂν αὐτὴν, ἀρμονίαν γε οὖσαν, ἐναντία ἄδειν
 οἷς ἐπιτείνοντο καὶ χαλῶτο καὶ πάλλοιο καὶ ἄλλο
 5 ὅτιοῦν πάθος πάσχοι ἐκείνα ἐξ ὧν τυγχάνει οὖσα, ἀλλ'
 ἔπεσθαι ἐκείνοις καὶ οὐποτ' ἂν ἡγεμονεύειν; Ὁμολο-
 γήσαμεν, ἔφη· πῶς γὰρ οὐ; Τί οὖν; νῦν οὐ πᾶν τοῦ-
 ναντίον ἡμῖν φαίνεται ἐργαζομένη, ἡγεμονεύουσά τε
 ἐκείνων πάντων ἐξ ὧν φησί τις αὐτὴν εἶναι, καὶ D
 10 ἐναντιούμενη ὀλίγου πάντα διὰ παντὸς τοῦ βίου καὶ
 δεσπόζουσα παντας τρόπους, τὰ μὲν χαλεπώτερον
 κολάζουσα καὶ μετ' ἀλγηδόνων, τὰ τε κατὰ τὴν γυμ-
 ναστικὴν καὶ τὴν ἰατρικὴν, τὰ δὲ πρῶτερον, καὶ τὰ
 μὲν ἀπειλοῦσα, τὰ δὲ νουθετοῦσα ταῖς ἐπιθυμίαις καὶ
 15 ὀργαῖς καὶ φόβοις, ὡς ἄλλη οὖσα ἄλλῳ πράγματι
 διαλεγομένη; οἷόν που καὶ Ὅμηρος ἐν Ὀδυσσεΐᾳ
 πεποίηκεν, οὗ λέγει τὸν Ὀδυσσεά

στήθος δὲ πλῆξας κραδίην ἠνίπαπε μύθῳ·

τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης. E

20 ἂρ' οἶει αὐτὸν ταῦτα ποιῆσαι διανοούμενον ὡς ἀρμονίας
 αὐτῆς οὔσης καὶ οἷας ἄγεσθαι ὑπὸ τῶν τοῦ σώματος
 παθῶν, ἀλλ' οὐχ οἷας ἄγειν τε ταῦτα καὶ δεσπάζειν,
 καὶ οὔσης αὐτῆς πολὺ θειοτέρου τινὸς πράγματος ἢ
 καθ' ἀρμονίαν; Νὴ Δία, ὦ Σώκρατες, ἔμουγε δοκεῖ.
 25 Οὐκ ἄρα, ὦ ἀριστε, ἡμῖν οὐδαμῇ καλῶς ἔχει ψυχὴν
 ἀρμονίαν τινὰ φάναι εἶναι· οὔτε γὰρ ἂν, ὡς εἰκεν,
 Ὅμηρῳ θείῳ ποιητῇ ὁμολογοῖμεν οὔτε αὐτοὶ ἡμῖν 95
 αὐτοῖς. Ἐχει οὕτως, ἔφη.

XLIV. Εἶεν δὴ, ἢ δ' ὅς ὁ Σωκράτης, τὰ μὲν

5 τυγχάνει Bekk. with only one ms. 9 φήσει Bekk. with only one ms. 28 Ἐχει οὕτως ἔφη Bekk. with most mss. (the Bodl. included); but ἔχει is given by Stobaeus and some mss. and justly

- Ἄρμονίᾳς ἡμῖν τῆς Θηβαϊκῆς ἱλεά πῶς, ὡς ἔοικε, μετρίως γέγονε· τί δὲ δὴ τὰ Κάδμου, ἔφη, ὦ Κέβης, πῶς ἱλασόμεθα καὶ τίνι λόγῳ; Σὺ μοι δοκεῖς, ἔφη ὁ Κέβης, ἐξευρήσειν τουτονὶ γοῦν τὸν λόγον τὸν πρὸς τὴν ἁρμονίαν θαυμαστῶς μοι εἶπες ὡς παρὰ δόξαν. Σιμ- 5 μίου γὰρ λέγοντος, ὅτε ἠπόρει, πάνυ ἐθαύμαζον, εἴ τι
- B ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ· πάνυ οὖν μοι ἀτόπως ἔδοξεν εὐθὺς τὴν πρώτην ἔφοδον οὐ δέξασθαι τοῦ σοῦ λόγου. ταῦτα δὲ οὐκ ἂν θαυμάσαιμι καὶ τὸν τοῦ Κάδμου λόγον εἰ πάθοι. Ὡ γαθέ, ἔφη ὁ Σωκρά- 10 τής, μὴ μέγα λέγε, μὴ τις ἡμῶν βασκανία περιτρέψῃ τὸν λόγον τὴν μέλλοντα ῥηθήσεσθαι. ἀλλὰ δὴ ταῦτα μὲν τῷ θεῷ μελήσει, ἡμεῖς δὲ Ὀμηρικῶς ἐγγὺς ἱύντες πειρώμεθα εἰ ἄρα τι λέγεις. ἔστι δὲ δὴ τὸ κεφάλαιον ὧν ζητεῖς· ἀξιοῖς ἐπιδειχθῆναι ἡμῶν τὴν ψυχὴν ἀνώ- 15
- C λεθρόν τε καὶ ἀθάνατον οὔσαν, εἰ φιλόσοφος ἀνὴρ μέλλον ἀποθανεῖσθαι, θαρρῶν τε καὶ ἠγούμενος ἀποθανὼν ἐκεῖ εὖ πράξειν διαφερόντως ἢ εἰ ἐν ἄλλῳ βίῳ βιούς ἐτελεύτα, μὴ ἀνόητόν τε καὶ ἡλίθιον θάρρος θαρρήσει. τὸ δὲ ἀποφαίνειν ὅτι ἰσχυρόν τί ἐστίν 20 ἢ ψυχὴ καὶ θεοειδὲς καὶ ἦν ἔτι πρότερον, πρὶν ἡμῶς ἀνθρώπους γενέσθαι, οὐδὲν κωλύειν φῆς πάντα ταῦτα μνηύειν ἀθανασίαν μὲν μή, ὅτι δὲ πολυχρένιον τέ ἐστι ψυχὴ καὶ ἦν που πρότερον ἀμήχανον ὅσον χρόνον
- D καὶ ᾗδαι τε καὶ ἔπραττε πόλλ' ἄττα· ἀλλὰ γὰρ οὐδέν 25 τι μᾶλλον ἦν ἀθάνατον, ἀλλὰ καὶ αὐτὸ τὸ εἰς ἀνθρώπου σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτῇ ὀλέθρου, ὥσπερ νόσος· καὶ ταλαιπωρουμένη τε δὴ τοῦτον τὸν βίον ζῶη καὶ

preferred by Stallb. and Herm. 11 ἡμῶν Bodl. and most mss. ἡμῖν Bekk. 12 ῥηθήσεσθαι is my conj. ἔσεσθαι nearly all mss. (Bodl. included), only the Bodl. and two other mss. have λέγεσθαι in the margin. The letters ῥηθ having disappeared, the reading of the mss. arose. λέγεσθαι Bekk. Stallb. Herm. saw that λέγεσθαι was only a gloss.

τελευτῶσά γε ἐν τῷ καλουμένῳ θανάτῳ ἀπολλύοιτο.
 διαφέρειν δὲ δὴ φῆς οὐδὲν εἴτε ἅπαξ εἰς σῶμα ἔρχεται
 εἴτε πολλάκις, πρὸς γε τὸ ἕκαστον ἡμῶν φοβεῖσθαι
 προσήκειν γὰρ φοβεῖσθαι, εἰ μὴ ἀνότητος εἴη, τῷ μὴ
 5 εἰδότει μὴδ' ἔχοντι λόγον διδόναι ὡς ἀθάνατόν ἐστι.
 τοιαῦτ' ἅττα ἐστίν, οἶμαι, ὦ Κέβης, ἃ λέγεις· καὶ Ε
 ἐξεπίτηδες πολλάκις ἀναλαμβάνω, ἵνα μὴ τι διαφύγῃ
 ἡμᾶς, εἰ τέ τι βούλει προσθῆς ἢ ἀφέλῃς. καὶ ὁ Κέβης,
 'Ἄλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι, ἔφη, οὐτ' ὑφελεῖν
 10 αὐτε προσθεῖναι δέομαι· ἐστι δὲ ταῦτα ἃ λέγω.

XLV. Ὁ οὖν Σωκράτης συχνὸν χρόνον ἐπισχὼν
 καὶ πρὸς ἑαυτὸν τι σκεψάμενος, Οὐ φαῦλον πρᾶγμα,
 ἔφη, ὦ Κέβης, ζητεῖς· ὅλως γὰρ δεῖ περὶ γενέσεως
 καὶ φθορᾶς τὴν αἰτίαν διαπραγματεύσασθαι. ἐγὼ οὖν 96
 15 σοι δίδωμι περὶ αὐτῶν, ἐὰν βούλῃ, τά γ' ἐμὰ πάθη·
 ἔπειτα ἂν τί σοι χρήσιμον φαίηται ὧν ἂν λέγω, πρὸς
 τὴν πειθῶ περὶ ὧν λέγεις χρήσει. Ἄλλὰ μὲν, ἔφη
 ὁ Κέβης, βούλομαι γε. Ἄκουε τοίνυν ὡς ἐροῦντος.
 ἐγὼ γάρ, ἔφη, ὦ Κέβης, νέος ὦν θαυμαστῶς ὡς ἐπε-
 20 θύμησα ταύτης τῆς σοφίας, ἣν δὴ καλοῦσι περὶ φύ-
 σεως ἱστορίαν. ὑπερήφανος γάρ μοι ἐδόκει εἶναι, εἰδέ-
 ναι τὰς αἰτίας ἑκάστου, διὰ τί γίγνεται ἕκαστον καὶ
 διὰ τί ἀπόλλυται καὶ διὰ τί ἔστι· καὶ πολλάκις ἐμαν-
 τὸν ἄνω κάτω μετέβαλλον σκοπῶν πρῶτον τὰ τοιαῦδε, Β
 25 ἂρ' ἐπειδὴν τὸ θερμὸν καὶ τὸ ψυχρὸν σηπεδόνα τινα
 λάβῃ, ὥς τινες ἔλεγον, τότε δὴ τὰ ζῶα ξυντρέφεται·
 καὶ πότερον τὸ αἷμά ἐστιν ᾧ φρονοῦμεν, ἢ ὁ αἷρ ἢ τὸ
 πῦρ, ἢ τούτων μὲν οὐδέν, ὁ δὲ ἐγκέφαλός ἐστιν ὁ τὰς
 αἰσθήσεις παρέχων τοῦ ἀκούειν καὶ ὁρᾶν καὶ ὁσφραί-
 30 νεσθαι, ἐκ τούτων δὲ γίγνεται μνήμη καὶ δόξα, ἐκ δὲ

2 διαφέρει Bekk. against the Bodl. 4 προσήκει Bekk. with the mss., προσήκειν Hirschig.

μνήμης καὶ δόξης λαβούσης τὸ ἡρεμεῖν κατὰ ταῦτα
 γίνεσθαι ἐπιστήμην· καὶ αὐτὸν τούτων τὰς φθορὰς
 C σκοπῶν, καὶ τὰ περὶ τὸν οὐρανὸν τε καὶ τὴν γῆν πάθη,
 τελευτῶν οὕτως ἐμαντῶ ἔδοξα πρὸς ταύτην τὴν σκέψιν
 ἀφύης εἶναι, ὥς οὐδὲν χρῆμα. τεκμήριον δέ σοι ἐρῶ 5
 ἱκανόν· ἐγὼ γὰρ ἂ καὶ πρότερον σαφῶς ἠπιστάμην,
 ὥς γε ἐμαντῶ καὶ τοῖς ἄλλοις ἐδόκουν, τότε ὑπὸ ταύ-
 της τῆς σκέψεως οὕτω σφόδρα ἐτυφλώθην, ὥστε
 ἀπέμαθον καὶ ταῦτα ἂ πρὸ τοῦ ᾧμην εἰδέναι, περὶ
 ἄλλων τε πολλῶν καὶ διὰ τί ἄνθρωπος αὐξάνεται. 10
 τοῦτο γὰρ ᾧμην πρὸ τοῦ παντὶ δῆλον εἶναι, ὅτι διὰ
 D τὸ ἐσθίειν καὶ πίνειν· ἐπειδὴν γὰρ ἐκ τῶν σιτιῶν
 ταῖς μὲν σαρκὶ σάρκες προσγένωνται, τοῖς δὲ ὀστοῖς
 ὀστῷ, καὶ οὕτω κατὰ τὸν αὐτὸν λόγον καὶ τοῖς ἄλλοις
 τὰ αὐτῶν οἰκεῖα ἐκάστοις προσγένηται, τότε δὴ τὸν 15
 ὀλίγον ὄγκον ὄντα ὕστερον πολλὴν γεγοῦναι, καὶ οὕτω
 γίνεσθαι τὸν σμικρὸν ἄνθρωπον μέγαν· οὕτω τότε
 ᾧμην· οὐ δοκῶ σοι μετρίως; Ἔμοιγε, ἔφη ὁ Κέβης.
 Σκέψαι δὴ καὶ τάδε ἐτι. ᾧμην γὰρ ἱκανῶς μοι δοκεῖν,
 ὁπότε τις φαίνοιτο ἄνθρωπος παραστάς μέγας σμικρῷ 20
 μείζων εἶναι αὐτῇ τῇ κεφαλῇ, καὶ ἵππος ἵππον· καὶ
 E ἐτι γε τούτων ἐναργέστερα, τὰ δέκα μοι ἐδόκει τῶν
 ὀκτὼ πλείονα εἶναι διὰ τὸ δύο αὐτοῖς προσεῖναι, καὶ
 τὸ δίπηχυ τοῦ πηχυαίου μείζων εἶναι διὰ τὸ ἡμίσει
 αὐτοῦ ὑπερέχειν. Νῦν δὲ δὴ, ἔφη ὁ Κέβης, τί σοι 25
 δοκεῖ περὶ αὐτῶν; Πόρρω που, ἔφη, νῆ Δί' ἐμὲ εἶναι
 τοῦ οἶεσθαι περὶ τούτων τοῦ τὴν αἰτίαν εἰδέναι, ὅς γε
 οὐκ ἀποδέχομαι ἐμαντοῦ οὐδὲ ὥς, ἐπειδὴν ἐνί τις
 προσθῇ ἓν, ἢ τὸ ἐν ᾧ προσετέθη δύο γέγονεν, ἢ τὸ προσ-

1 κατὰ ταῦτά Bekk. 19 ἐγωγε ἱκανῶς Bekk. Bodl. om. pr.
 II. (Herm.): other mss. have ἐγώ. 20 σμικρῷ: see the exeg. comm.
 23 προσθεῖναι Bodl. and other mss. προσεῖναι Bekk. Stallb. with
 Bodl. corr. and many mss.

τεθὲν καὶ ᾧ προστετέθη διὰ τὴν πρόσθεσιν τοῦ ἑτέρου 97
 τῷ ἑτέρῳ δύο ἐγένετο· θαυμάζω γὰρ εἰ, ὅτε μὲν ἑκάτερον
 αὐτῶν χωρὶς ἀλλήλων ἦν, ἐν ᾧ ἑκάτερον ἦν καὶ οὐκ
 ἦσθην τότε δύο, ἐπεὶ δ' ἐπλησίασαν ἀλλήλοις, αὕτη
 5 ἄρα αἰτία αὐτοῖς ἐγένετο δύο γενέσθαι, ἡ ξύνοδος τοῦ
 πλησίον ἀλλήλων τεθῆναι. οὐδὲ γε [ὥς], εἴαν τις
 ἐν διασχίσει, δύναμαι ἔτι πείθεσθαι ὥς αὕτη αὐ αἰτία
 γέγονεν, ἡ σχίσις, τοῦ δύο γεγονέναι· ἐναντία γὰρ
 γίγνεται ἢ τότε αἰτία τοῦ δύο γίγνεσθαι· τότε μὲν γὰρ B
 10 ὅτι ξυνήγετο πλησίον ἀλλήλων καὶ προστετίθετο ἕτερον
 ἑτέρῳ, νῦν δ' ὅτι ἀπάγεται καὶ χωρίζεται ἕτερον ἀφ'
 ἑτέρου. οὐδὲ γε δι' ὅ,τι ἐν γίγνεται ὥς ἐπίσταμαι ἔτι
 πείθω ἑμαυτόν, οὐδ' ἄλλο οὐδὲν ἐνὶ λόγῳ, δι' ὅ,τι γίγνε-
 ται ἢ ἀπόλλυται ἢ ἔστι, κατὰ τοῦτον τὸν τρόπον τῆς
 15 μεθόδου, ἀλλὰ τιν' ἄλλον τρόπον αὐτὸς εἰκῇ φύρω,
 τοῦτον δὲ οὐδαμῇ προσίεμαι.

XLVI. Ἄλλ' ἀκούσας μὲν ποτε ἐκ βιβλίου τινός,
 ὥς ἔφη, Ἀναξαγόρου ἀναγινώσκοντος, καὶ λέγοντος C
 ὥς ἄρα νοῦς ἐστὶν ὁ διακοσμῶν τε καὶ πάντων αἴτιος,
 20 ταύτη δὴ τῇ αἰτίᾳ ἦσθην τε καὶ ἔδοξέ μοι τρόπον τινὰ
 εὖ ἔχειν τὸ τὸν νοῦν εἶναι πάντων αἴτιον, καὶ ἡγησά-
 μην, εἰ τοῦθ' οὕτως ἔχει, τὸν γε νοῦν κοσμοῦντα
 πάντα κοσμεῖν καὶ ἕκαστον τιθέναι ταύτῃ ὅπῃ ἂν
 βέλτιστα ἔχῃ· εἰ οὖν τις βούλοιτο τὴν αἰτίαν εὐρεῖν
 25 περὶ ἐκάστου, ὅπῃ γίγνεται ἢ ἀπόλλυται ἢ ἔστι, τοῦτο
 δεῖν περὶ αὐτοῦ εὐρεῖν, ὅπῃ βέλτιστον αὐτῷ ἐστὶν
 ἢ εἶναι ἢ ἄλλο ὅτιοῦν πάσχειν ἢ ποιεῖν· ἐκ δὲ δὴ τοῦ D
 λόγου τούτου οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ
 καὶ περὶ αὐτοῦ ἐκείνου καὶ περὶ τῶν ἄλλων, ἀλλ' ἢ τὸ

5 αὐτοῖς αἰτία Bekk. against the Bodl. δύο Bodl. and most mss.
 νοῦν Bekk. Stallb. 6 [ὥς] Bekk. 13 ἄλλα Herm. ἄλλο Bekk.
 without note. 23 κοσμεῖν bracketed by Herm.: exeg. comm.
 29 αὐτοῦ ἐκείνου Bodl. and other mss. αὐτοῦ Bekk. Stallb. in ac-
 cordance with most mss.

ἄριστον καὶ τὸ βέλτιστον. ἀναγκαῖον δὲ εἶναι τὸν αὐτὸν τοῦτον καὶ τὸ χεῖρον εἰδέναι· τὴν αὐτὴν γὰρ εἶναι ἐπιστήμην περὶ αὐτῶν. ταῦτα δὴ λογιζόμενος ἄσμενος εὐρήκῃναι ὥμην διδάσκαλον τῆς αἰτίας περὶ τῶν ὄντων κατὰ νοῦν ἐμαντῶ, τὸν Ἀναξαγόραν, καὶ 5 μοι φράσειν πρῶτον μὲν πότερον ἢ γῇ πλατεῖά ἐστιν

Ε ἢ στρογγύλη, ἐπειδὴ δὲ φράσειεν, ἐπεκδιηγῆσθαι τὴν αἰτίαν καὶ τὴν ἀνάγκην, λέγοντα τὸ ἄμεινον καὶ ὅτι αὐτὴν ἄμεινον ἦν τοιαύτην εἶναι· καὶ εἰ ἐν μέσῳ φαίη εἶναι αὐτήν, ἐπεκδιηγῆσθαι ὡς ἄμεινον ἦν 10 αὐτὴν ἐν μέσῳ εἶναι· καὶ εἰ μοι ταῦτα ἀποφαίνοιτο, παρεσκευάσμεν ὡς οὐκέτι ποθεσόμενος αἰτίας ἄλλο

98 εἶδος. καὶ δὴ καὶ περὶ ἡλίου οὕτω παρεσκευάσμεν, ὡσαύτως πεισόμενος, καὶ σελήνης καὶ τῶν ἄλλων ἄστρον, τάχους τε πέρι πρὸς ἄλληλα καὶ τροπῶν 15 καὶ τῶν ἄλλων παθημάτων, πῇ ποτὲ ταῦτ' ἄμεινόν ἐστιν ἕκαστον καὶ ποιεῖν καὶ πάσχειν ἢ πάσχει. οὐ γὰρ ἂν ποτε αὐτὸν ὥμην, φάσκοντά γε ὑπὸ νοῦ αὐτὰ κεκοσμήσθαι, ἄλλην τινὰ αὐτοῖς αἰτίαν ἐπενεγκεῖν ἢ ὅτι βέλτιστον αὐτὰ οὕτως ἔχειν ἐστίν 20

Β ὥσπερ ἔχει· ἐκάστω οὖν αὐτὸν ἀποδιδόντα τὴν αἰτίαν καὶ κοινῇ πᾶσι τὸ ἐκάστω βέλτιστον ὥμην καὶ τὸ κοινὸν πᾶσιν ἐπεκδιηγῆσθαι ἀγαθόν· καὶ οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας, ἀλλὰ πάνυ σπουδῇ λαβὼν τὰς βίβλους ὡς τάχιστα οἷός τ' ἢ ἀνεγίγνω- 25 σκον, ἵν' ὡς τάχιστα εἰδεῖν τὸ βέλτιστον καὶ τὸ χεῖρον.

XLVII. Ἀπὸ δὲ θαυμαστῆς ἐλπίδος, ὦ ἐταῖρε, ὥχόμενον φερόμενος, ἐπειδὴ προῖων καὶ ἀναγινώσκων

25 ἢ Bodl. pr. m. Bekk. Stallb. ἦν Herm. 28 ὦ ἐταῖρε, ἐλπίδος Bekk. The text gives the reading of the Bodl. and other mss.

ὁρῶ ἄνδρα τῷ μὲν νῷ οὐδὲν χρώμενον οἰδέ τινας αἰτίας
 ἐπαιτιώμενον εἰς τὸ διακοσμεῖν τὰ πράγματα, ἀέρας C
 δὲ καὶ αἰθέρας καὶ ὕδατα αἰτιώμενον καὶ ἄλλα πολλὰ
 καὶ ἄτοπα. καὶ μοι ἔδοξεν ὁμοιότατον πεπονθέναι
 5 ὥσπερ ἂν εἴ τις λέγων ὅτι Σωκράτης πάντα ὅσα
 πράττει νῷ πράττει, κἄπειτα ἐπιχειρήσας λέγειν τὰς
 αἰτίας ἐκάστων ὧν πράττω, λέγοι πρῶτον μὲν ὅτι διὰ
 ταῦτα νῦν ἐνθάδε κύθημαι, ὅτι ξύγκειταί μου τὸ σῶμα
 ἐξ ὁσίων καὶ νέρων, καὶ τὰ μὲν ὅσα ἐστὶ στερεὰ καὶ
 10 διαφυὰς ἔχει χωρὶς ἀπ' ἀλλήλων, τὰ δὲ νεῦρα οἷα
 ἐπιτείνεσθαι καὶ ἀνίσθαι, περιαμπέχοντα τὰ ὅσα D
 μετὰ τῶν σαρκῶν καὶ δέρματος ὃ ξυνέχει αὐτά· αἰω-
 ρουμένων οὖν τῶν ὁσίων ἐν ταῖς αὐτῶν ξυμβολαῖς
 χαλῶντα καὶ ξυντείνοντα τὰ νεῦρα κάμπτεσθαι που
 15 ποιεῖ οἷόν τ' εἶναι ἐμὲ νῦν τὰ μέλη, καὶ διὰ ταύτην
 τὴν αἰτίαν ξυγκαμφθεὶς ἐνθάδε κάθημαι· καὶ αὖ περὶ
 τοῦ διαλέγεσθαι ὑμῖν ἐτέρας τοιαύτας αἰτίας λέγοι,
 φωνάς τε καὶ ἀέρας καὶ ἀκοάς καὶ ἄλλα μυρία τοιαῦτα
 αἰτιώμενος, ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν, E
 20 ὅτι ἐπειδὴ Ἀθηναίοις ἔδοξε βέλτιον εἶναι ἐμοῦ κατα-
 ψηφίσασθαι, διὰ ταῦτα δὴ καὶ ἐμοὶ βέλτιον αὖ δέ-
 δοκται ἐνθάδε καθῆσθαι, καὶ δικαιότερον παραμένοντα
 ὑπέχειν τὴν δίκην ἢν ἂν κελεύσωσιν· ἐπεὶ νῆ τὸν κύνα, 99
 ὡς ἐγῶμαι, πάλαι ἂν ταῦτα τὰ νεῦρά τε καὶ τὰ ὅσα
 25 ἢ περὶ Μέγαρά ἢ Βοιωτοὺς ἦν, ὑπὸ δόξης φερόμενα
 τοῦ βελτίστου, εἰ μὴ δικαιότερον ὦμην καὶ κάλλιον
 εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν
 τῇ πόλει δίκην ἢντιν' ἂν τάττη. ἀλλ' αἴτια μὲν τὰ
 τοιαῦτα καλεῖν λίαν ἄτοπον· εἰ δέ τις λέγοι ὅτι ἄνευ
 30 τοῦ τὰ τοιαῦτα ἔχειν, καὶ ὅσα καὶ νεῦρα καὶ ὅσα

9 στερεὰ Bekk. with only one ms.
 but τινὰς om. Bodl. and most mss.

17 ἐτέρας τινὰς Bekk.

ἄλλα ἔχω, οὐκ ἂν οἶός τ' ἦν ποιεῖν τὰ δόξαντά μοι,
 ἀληθῆ ἂν λέγοι· ὥς μέντοι διὰ ταῦτα ποιῶ ἅ ποιῶ
 καὶ ταῦτα νῦν πράττω, ἀλλ' οὐ τῇ τοῦ βελτίστου
 Β αἰρέσει, πολλῇ ἂν καὶ μακρὰ ῥαθυμία εἴη τοῦ λόγου.
 τὸ γὰρ μὴ διελέσθαι οἷόν τ' εἶναι ὅτι ἄλλο μὲν τί 5
 ἐστὶ τὸ αἴτιον τῷ ὄντι, ἄλλο δ' ἐκείνο ἄνευ οὗ τὸ
 αἴτιον οὐκ ἂν ποτ' εἴη αἴτιον· ὃ δὴ μοι φαίνονται
 ψηλαφῶντες οἱ πολλοὶ ὥσπερ ἐν σκότει, ἀλλοτρίῳ
 ὀνόματι προσχρώμενοι, ὥς αἴτιον αὐτὸ προσαγορεύειν.
 διὸ δὴ καὶ ὁ μὲν τις δίνην περιτιθεὶς τῇ γῇ ὑπὸ τοῦ 10
 οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, ὁ δὲ ὥσπερ καρδόπῳ
 πλατεία βάθρον τὸν ἀέρα ὑπερείδει· τὴν δὲ τοῦ ὥς οἷόν
 C τε βέλτιστα αὐτὰ τεθῆναι δύναμιν οὕτω νῦν κείσθαι,
 ταύτην οὔτε ζητοῦσιν οὔτε τινὰ οἶονται δαιμονίαν
 ἰσχὺν ἔχειν, ἀλλὰ ἡγοῦνται τούτου Ἄτλαντα ἂν ποτε 15
 ἰσχυρότερον καὶ ἀθανατώτερον καὶ μᾶλλον ἅπαντα
 ξυνέχοντα ἐξευρεῖν καὶ ὥς ἀληθῶς τὰ γαθὸν καὶ δέον
 ξυνδεῖν καὶ ξυνέχειν οὐδὲν οἶονται. ἐγὼ μὲν οὖν τῆς
 τοιαύτης αἰτίας, ὅπῃ ποτὲ ἔχει, μαθητῆς ὅτουοῦν
 ἡδιστ' ἂν γενοίμην· ἐπεὶ δὲ ταύτης ἐστερήθην καὶ οὗτ' 20
 D αὐτὸς εὔρεῖν οὔτε παρ' ἄλλον μαθεῖν οἶός τε ἐγενόμην,
 τὸν δεύτερον πλοῦν ἐπὶ τὴν τῆς αἰτίας ζήτησιν ἢ
 πεπραγμάτευμαι, βούλει σοι, ἔφη, ἐπίδειξιν ποιήσωμαι.
 ὦ Κέβης; Ὑπερφνωῶς μὲν οὖν, ἔφη, ὥς βούλομαι.

XLVIII. Ἐδοξε τοίνυν μοι, ἢ δ' ὅς, μετὰ ταῦτα, 25
 ἐπεὶ ἀπείρηκα τὰ ὄντα σκοπῶν, δεῖν εὐλαβηθῆναι
 μὴ πάθοιμι ὕπερ οἱ τὸν ἥλιον ἐκλείποντα θεωροῦντες
 καὶ σκοποῦμενοι· διαφθείρονται γάρ που ἔνιοι τὰ
 ὄμματα, εἴαν μὴ ἐν ὕδατι ἢ τινι τοιούτῳ σκοπῶνται

1 οἷός τ' ἢ Bekk. ἦν the best mss. 3 ταῦτα νῦν Bodl. and
 most mss. ταύτη νῦν Bekk. Stallb. 8 σκότῳ Bekk. against the
 Bodl. 15 ἂν ποτε Ἄτλαντα Bekk. against the Bodl. 19 τοιαύ-
 της Bodl. Herm. τῆς τοιαύτης Bekk. Stallb. with many mss.

τὴν εἰκόνα αὐτοῦ. τοιοῦτόν τι καὶ ἐγὼ διανοήθην, καὶ Ε
 ἔδεια μὴ παντάπασιν τὴν ψυχὴν τυφλωθεῖν βλέπων
 πρὸς τὰ πράγματα τοῖς ὄμμασι καὶ ἐκάστη τῶν
 αἰσθήσεων ἐπιχειρῶν ἅπτεσθαι αὐτῶν. ἔδοξε δὲ μοι
 5 χρῆναι εἰς τοὺς λόγους καταφυγόντα ἐν ἐκείνοις σκο-
 πεῖν τῶν ὄντων τὴν ἀλήθειαν. ἴσως μὲν οὖν ᾧ εἰκάζω
 τρόπον τινὰ οὐκ ἔοικεν. οὐ γὰρ πάνυ ξυγχωρῶ τὸν
 ἐν τοῖς λόγοις σκοπούμενον τὰ ὄντα ἐν εἰκόσι μᾶλλον 100
 σκοπεῖν ἢ τὸν ἐν τοῖς ἔργοις· ἀλλ' οὖν δὴ ταύτῃ γε
 10 ὥρμησα, καὶ ὑποθέμενος ἐκάστοτε λόγον ὃν ἂν κρίνω
 ἔρρωμενέστατον εἶναι, ἃ μὲν ἂν μοι δοκῇ τούτῳ ξυμφω-
 νεῖν, τίθημι ὡς ἀληθῆ ὄντα, καὶ περὶ αἰτίας καὶ περὶ τῶν
 ἄλλων ἀπάντων, ἃ δ' ἂν μὴ, ὡς οὐκ ἀληθῆ. βούλομαι
 δέ σοι σαφέστερον εἰπεῖν ἢ λέγω· οἶμαι γὰρ σε νῦν οὐ
 15 μανθάνειν. Οὐ μὰ τὸν Δία, ἔφη ὁ Κέβης, οὐ σφόδρα.

XLIX. Ἄλλ', ἢ δ' ὅς, ὧδε λέγω, οὐδὲν καινόν, Β
 ἀλλ' ἅπερ αἰεὶ καὶ ἄλλοτε καὶ ἐν τῷ παρεληλυθότι
 λόγῳ οὐδὲν πέπαυμαι λέγων. ἔρχομαι γὰρ δὴ ἐπι-
 χειρῶν σοι ἐπιδείξασθαι τῆς αἰτίας τὸ εἶδος ὃ πεπραγ-
 20 μάτευμαι, καὶ εἶμι πάλιν ἐπ' ἐκείνα τὰ πολυθρύλητα
 καὶ ἄρχομαι ἀπ' ἐκείνων, ὑποθέμενος εἶναι τι καλὸν
 αὐτὸ καθ' αὐτὸ καὶ ἀγαθὸν καὶ μέγα καὶ τᾶλλα πάντα·
 ἃ εἴ μοι δίδως τε καὶ ξυγχωρεῖς εἶναι ταῦτα, ἐλπίζω
 σοι ἐκ τούτων τὴν τε αἰτίαν ἐπιδείξειν καὶ ἀνευρήσειν,
 25 ὡς ἀθάνατον ἢ ψυχὴν. Ἀλλὰ μὲν, ἔφη ὁ Κέβης, ὡς C
 διδόντος σοι οὐκ ἂν φθάνοις περαίνων. Σκόπει δὴ,
 ἔφη, τὰ ἐξῆς ἐκείνοις, εἴαν σοι ξυνδοκῇ ὥσπερ ἐμοί.
 φαίνεται γὰρ μοι, εἴ τί ἐστιν ἄλλο καλὸν πλὴν αὐτὸ
 τὸ καλόν, οὐδὲ δι' ἑν ἄλλο καλὸν εἶναι ἢ διότι μετέχει
 30 ἐκείνου τοῦ καλοῦ καὶ πάντα δὴ οὕτω λέγω. τῇ
 τοιαύτῃ αἰτίᾳ ξυγχωρεῖς; Ξυγχωρῶ, ἔφη. Οὐ τοίνυν,
 ἢ δ' ὅς, ἔτι μανθάνω οὐδὲ δύναμαι τὰς ἄλλας αἰτίας

- τὰς σοφὰς ταύτας γινώσκειν· ἀλλ' ἐάν τις μοι λέγη
D διότι καλὸν ἐστὶν ὅτιοῦν, ἢ χρῶμα εὐανθὲς ἔχον ἢ
 σχῆμα ἢ ἄλλο ὅτιοῦν τῶν τοιούτων, τὰ μὲν ἄλλα
 χαίρειν ἐὼ, ταραττομαι γὰρ ἐν τοῖς ἄλλοις πᾶσι, τοῦτο
 δὲ ἀπλῶς καὶ ἀτέχνως καὶ ἴσως εὐήθως ἔχω παρ' 5
 ἐμαντῷ, ὅτι οὐκ ἄλλο τι ποιεῖ αὐτὸ καλὸν ἢ ἡ ἐκείνου
 τοῦ καλοῦ εἴτε παρουσία εἴτε κοινωνία ὅπη δὴ καὶ
 ὅπως προσγενομένη· οὐ γὰρ ἔτι τοῦτο δισχυρίζομαι,
 ἀλλ' ὅτι τῷ καλῷ πάντα τὰ καλὰ γίγνεται καλά.
 τοῦτο γάρ μοι δοκεῖ ἀσφαλέστατον εἶναι καὶ ἐμαντῷ 10
 ἀποκρίνασθαι καὶ ἄλλῳ, καὶ τούτου ἐχόμενος ἡγοῦμαι
E οὐκ ἂν ποτε πεσεῖν, ἀλλ' ἀσφαλὲς εἶναι καὶ ἐμοὶ
 καὶ ὁφιοῦν ἄλλῳ ἀποκρίνασθαι, ὅτι τῷ καλῷ τὰ καλὰ
 γίγνεται καλά· ἢ οὐ καὶ σοὶ δοκεῖ; Δοκεῖ. Καὶ με-
 γέθει ἄρα τὰ μεγάλα μεγάλα καὶ τὰ μείζω μείζω, καὶ 15
 σμικρότητι τὰ ἐλάττω ἐλάττω; Ναί. Οὐδὲ σὺ ἄρ' ἂν
 ἀποδέχοιο, εἴ τις τινα φαίη ἕτερον ἐτέρου τῇ κεφαλῇ
101 μείζω εἶναι, καὶ τὸν ἐλάττω τῷ αὐτῷ τούτῳ ἐλάττω, ἀλλὰ
 διαμαρτύροιο ἂν ὅτι σὺ μὲν οὐδὲν ἄλλο λέγεις ἢ ὅτι
 τὸ μὲν μείζον πᾶν ἕτερον ἐτέρου οὐδενὶ ἄλλῳ μείζον 20
 ἐστὶν ἢ μέγέθει, καὶ διὰ τοῦτο μείζον, διὰ τὸ μέγεθος,
 τὸ δὲ ἔλαττον οὐδενὶ ἄλλῳ ἔλαττον ἢ σμικρότητι, καὶ
 διὰ τοῦτο ἔλαττον, διὰ τὴν σμικρότητα, φοβούμενος,
 οἶμαι, μὴ τις σοὶ ἐναντίος λόγος ἀπαντήσῃ, ἐὰν τῇ
 κεφαλῇ μείζονά τινα φῇς εἶναι καὶ ἐλάττω, πρῶτον 25
 μὲν τῷ αὐτῷ τὸ μείζον μείζον εἶναι καὶ τὸ ἔλαττον
 ἔλαττον, ἔπειτα τῇ κεφαλῇ σμικρᾷ οὕση τὸν μείζω
B μείζω εἶναι, καὶ τοῦτο δὴ τέρας εἶναι, τὸ σμικρῷ τινὶ
 μέγαν τινὰ εἶναι· ἢ οὐκ ἂν φοβοίῃ ταῦτα; καὶ ὁ

2 ἢ ὅτι χρῶμα Bekk. Stallb. ὅτι om. Bodl. pr. m. II. 7 εἴτε
 δὲ in the Edd. and mss.: see exeg. comm. 11 ἀποκρίνασθαι Bodl.
 al. ἀποκρίνεσθαι Bekk. with many mss. So again l. 13.

- Κέβης γελάσας, Ἔγωγε, ἔφη. Οὐκοῦν, ἢ δ' ὅς, τὰ δέκα τῶν ὀκτῶ δυοῖν πλείω εἶναι, καὶ διὰ ταύτην τὴν αἰτίαν ὑπερβάλλειν, φοβοῖο ἂν λέγειν, ἀλλὰ μὴ πλήθει καὶ διὰ τὸ πλήθος; καὶ τὸ δίπηχυ τοῦ
- 5 πηχυαίου ἡμίσει μείζον εἶναι, ἀλλ' οὐ μεγέθει; ὁ αὐτὸς γάρ που φόβος. Πάνυ γε, ἔφη. Τί δέ; ἐνὶ ἐνὸς προστεθέντος τὴν πρόσθεσιν αἰτίαν εἶναι τοῦ δύο γενέσθαι ἢ διασχισθέντος τὴν σχίσιν οὐκ εὐλαβοῖο ἂν C λέγειν; καὶ μέγα ἂν βοῶνς ὅτι οὐκ οἶσθα ἄλλως
- 10 πῶς ἕκαστον γιγνόμενον ἢ μετασχὼν τῆς ἰδίας οὐσίας ἐκάστου οὐ ἂν μετάσχη, καὶ ἐν τούτοις οὐκ ἔχεις ἄλλην τινὰ αἰτίαν τοῦ δύο γενέσθαι ἀλλ' ἢ τὴν τῆς δυάδος μετάσχεσιν, καὶ δεῖν τούτου μετασχεῖν τὰ μέλλοντα δύο ἔσεσθαι, καὶ μονάδος ὃ ἂν μέλλῃ ἐν
- 15 ἔσεσθαι, τὰς δὲ σχίσεις ταύτας καὶ προσθέσεις καὶ τὰς ἄλλας τὰς τοιαύτας κομψείας ἐφῶς ἂν χαίρειν. παρὲς ἀποκρίνασθαι τοῖς σεαυτοῦ σοφωτέροις σὺ δὲ D δεδιώς ἂν, τὸ λεγόμενον, τὴν ἑαυτοῦ σκιὰν καὶ τὴν ἀπειρίαν, ἐχόμενος ἐκείνου τοῦ ἀσφαλούς τῆς ὑπο-
- 20 θέσεως, οὕτως ἀποκρίναιο ἂν. εἰ δέ τις αὐτῆς τῆς ὑποθέσεως ἔχοιτο, χαίρειν ἐφῶς ἂν καὶ οὐκ ἀποκρίναιο, ἕως ἂν τὰ ἀπ' ἐκείνης ὀρμηθέντα σκέψαιο, εἴ σοι ἀλλήλοις συμφωνεῖ ἢ διαφωνεῖ· ἐπειδὴ δὲ ἐκείνης αὐτῆς δέοι σε διδόναι λόγον, ὥσαύτως ἂν διδοίης,
- 25 ἄλλην αὖ ὑπόθεσιν ὑποθέμενος, ἥτις τῶν ἄνωθεν βελτίστη φαίνοιτο, ἕως ἐπὶ τι ἱκανὸν ἔλθοις, ἅμα δὲ οὐκ ἂν φύροιο ὥσπερ οἱ ἀντιλογικοὶ περί τε τῆς E ἀρχῆς διαλεγόμενος καὶ τῶν ἐξ ἐκείνης ὀρμημένων, εἴπερ βούλοιο τι τῶν ὄντων εὐρεῖν. ἐκείνοις μὲν γὰρ
- 30 ἴσως οὐδὲ εἰς περὶ τούτου λόγος οὐδὲ φροντίς ἱκανοὶ

4 δυοῖν Bodl. δυεῖν Bekk. 6 τί δαί Bekk.
Bodl. and other mss. (Herm. Stallb.) σαντοῦ Bekk.

19 ἑαυτοῦ

γὰρ ὑπὸ σοφίας ὁμοῦ πάντα κυκῶντες ὁμῶς δύνασθαι
 102 αὐτοὶ αὐτοῖς ἀρέσκειν· σὺ δ', εἴπερ εἰ τῶν φιλοσόφων,
 οἶμαι ἂν ὡς ἐγὼ λέγω ποιοῖς. Ἀληθέστατα, ἔφη,
 λέγεις, ὃ τε Σιμμίας ἅμα καὶ ὁ Κέβης.

ΕΧ. Νῆ Δία, ὦ Φαίδων, εἰκότως γε· θαυμαστῶς 5
 γάρ μοι δοκεῖ ὡς ἐναργῶς τῷ καὶ σμικρὸν νοῦν ἔχοντι
 εἰπεῖν ἐκείνος ταῦτα.

ΦΑΙΔ. Πάνν μὲν οὖν, ὦ Ἐχέκρατες, καὶ πᾶσι
 τοῖς παροῦσιν ἔδοξεν.

ΕΧ. Καὶ γὰρ ἡμῖν τοῖς ἀποῦσι, νῦν δὲ ἀκούουσιν. 10
 ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα;

Λ. ΦΑΙΔ. Ὡς μὲν ἐγὼ οἶμαι, ἐπεὶ αὐτῷ ταῦτα
 ξυνεχωρήθη, καὶ ὡμολογεῖτο εἶναί τι ἕκαστον τῷ
 Β εἰδῶν καὶ τούτων τᾶλλα μεταλαμβάνοντα αὐτῶν τού-
 των τὴν ἐπωνυμίαν ἴσχειν, τὸ δὴ μετὰ ταῦτα ἡρώτα, 5
 Εἰ δὴ, ἡ δ' ὅς, ταῦτα οὕτω λέγεις, ἄρ' οὐχ, ὅταν
 Σιμμίαν Σωκράτους φῆς μείζω εἶναι, Φαίδωνος δὲ
 ἐλάττω, λέγεις τότε εἶναι ἐν τῷ Σιμμίᾳ ἀμφοτέρω, καὶ
 μέγεθος καὶ σμικρότητα; Ἐγωγε. Ἀλλὰ γάρ, ἡ δ'
 ὅς, ὁμολογεῖς τὸ τὸν Σιμμίαν ὑπερέχειν Σωκράτους 20
 οἶχ' ὡς τοῖς ῥήμασι λέγεται οὕτω καὶ τὸ ἀληθὲς ἔχειν.
 οὐ γάρ που πεφυκέναι Σιμμίαν ὑπερέχειν τούτῳ
 C τῷ Σιμμίαν εἶναι, ἀλλὰ τῷ μεγέθει ὁ τυγχάνει ἔχων
 οὐδ' αὖ Σωκράτους ὑπερέχειν, ὅτι Σωκράτης ὁ Σω-
 κράτης ἐστίν, ἀλλ' ὅτι σμικρότητα ἔχει ὁ Σωκράτης 25
 πρὸς τὸ ἐκείνου μέγεθος; Ἀληθῆ. Οὐδὲ γε αὖ ὑπὸ
 Φαίδωνος ὑπερέχεσθαι τῷ ὅτι Φαίδων ὁ Φαίδων ἐστίν,
 ἀλλ' ὅτι μέγεθος ἔχει ὁ Φαίδων πρὸς τὴν Σιμμίου
 σμικρότητα; Ἔστι ταῦτα. Οὕτως ἄρα ὁ Σιμμίας
 ἐπωνυμίαν ἔχει σμικρὸς τε καὶ μέγας εἶναι, ἐν μέσῳ 30
 D ὧν ἀμφοτέρων, τοῦ μὲν τῷ μεγέθει ὑπερέχειν τὴν

σμικρότητα ὑπερέχων, τῷ δὲ τὸ μέγεθος τῆς σμικρό-
 τητος παρέχων ὑπερέχον. καὶ ἅμα μειδιάσας, Ἔοικα,
 ἔφη, καὶ ξυγγραφικῶς ἐρεῖν, ἀλλ' οὖν ἔχει γέ που ὡς
 λέγω. Ξυνέφη. Λέγω δὲ τοῦδ' ἕνεκα, βουλόμενος
 5 δόξαι σοὶ ὅπερ ἐμοί. ἐμοὶ γὰρ φαίνεται οὐ μόνον αὐτὸ
 τὸ μέγεθος οὐδέποτ' ἐθέλειν ἅμα μέγα καὶ σμικρὸν
 εἶναι, ἀλλὰ καὶ τὸ ἐν ἡμῖν μέγεθος οὐδέποτε προσδέχε-
 σθαι τὸ σμικρὸν οὐδ' ἐθέλειν ὑπερέχεσθαι, ἀλλὰ δυοῖν
 τὸ ἕτερον, ἢ φεύγειν καὶ ὑπεκχωρεῖν, ὅταν αὐτῷ προσίῃ **E**
 10 τὸ ἐναντίον, τὸ σμικρὸν, ἢ προσελθόντος ἐκείνου ἀπο-
 λωλέναι· ὑπομένον δὲ καὶ δεξάμενον τὴν σμικρότητα
 οὐκ ἐθέλειν εἶναι ἕτερον ἢ ὕπερ ἦν. ὥσπερ ἐγὼ δεξά-
 μενος καὶ ὑπομείνας τὴν σμικρότητα, καὶ ἔτι ὦν ὥσπερ
 εἰμί, οὗτος ὁ αὐτὸς σμικρὸς εἰμι· ἐκεῖνο δὲ οὐ τετόλ-
 15 μηκε μέγα ὂν σμικρὸν εἶναι· ὡς δ' αὕτως καὶ τὸ
 σμικρὸν τὸ ἐν ἡμῖν οὐκ ἐθέλει ποτὲ μέγα γίνεσθαι
 οὐδὲ εἶναι, οὐδὲ ἄλλο οὐδὲν τῶν ἐναντίων ἔτι ὂν ὅπερ
 ἦν ἅμα τούναντίον γίνεσθαι τε καὶ εἶναι, ἀλλ' ἤτοι **103**
 ἀπέρχεται ἢ ἀπόλλυται ἐν τούτῳ τῷ παθήματι. Παν-
 20 τάπασι, ἔφη ὁ Κέβης, οὕτω φαίνεται μοι.

LI. Καὶ τις εἶπε τῶν παρόντων ἀκούσας—ὅστις
 δ' ἦν, οὐ σαφῶς μέμνημαι—Πρὸς θεῶν, οὐκ ἐν τοῖς
 πρόσθεν ἡμῖν λόγοις αὐτὸ τὸ ἐναντίον τῶν νυνὶ λεγο-
 μένων ὠμολογεῖτο, ἐκ τοῦ ἐλάττονος τὸ μείζον γίνε-
 25 σθαι καὶ ἐκ τοῦ μείζονος τὸ ἔλαττον, καὶ ἀτεχνῶς αὕτη
 εἶναι ἢ γένεσις, τοῖς ἐναντίοις ἐκ τῶν ἐναντίων; νῦν
 δέ μοι δοκεῖ λέγεσθαι ὅτι τοῦτο οὐκ ἂν ποτε γένοιτο.
 καὶ ὁ Σωκράτης παραβαλὼν τὴν κεφαλὴν καὶ ἀκούσας,
 Ἀνδρικῶς, ἔφη, ἀπεμνημόνευκας, οὐ μέντοι ἐννοεῖς τὸ **B**
 30 διαφέρον τοῦ τε νῦν λεγομένου καὶ τοῦ τότε. τότε μὲν

1 ὑπερέχων bracketed by Herm. after Vögelin Praef. ad
 Phaedr. ed. min. p. 18. 9 δυοῖν all mss. but one, δυεῖν Bekk.

γὰρ ἐλέγετο ἐκ τοῦ ἐναντίου πράγματος τὸ ἐναντίον
 πράγμα γίνεσθαι, νῦν δὲ ὅτι αὐτὸ τὸ ἐναντίον ἑαυτῷ
 ἐναντίον οὐκ ἂν ποτε γένοιτο, οὔτε τὸ ἐν ἡμῖν οὔτε τὸ
 ἐν τῇ φύσει. τότε μὲν γάρ, ὦ φίλε, περὶ τῶν ἐχόντων
 τὰ ἐναντία ἐλέγομεν, ἐπονομάζοντες αὐτὰ τῇ ἐκείνων 5
 ἐπωνυμία, νῦν δὲ περὶ ἐκείνων αὐτῶν ὧν ἐόντων ἔχει
 τὴν ἐπωνυμίαν τὰ ὀνομαζόμενα· αὐτὰ δ' ἐκείνα οὐκ
 Ὡς ἂν ποτέ φαιμεν ἐβελῆσαι γένεσιν ἀλλήλων δέξασθαι.
 καὶ ἅμα βλέψας πρὸς τὸν Κέβητα εἶπεν, Ἄρα μὴ
 που, ἔφη, ὦ Κέβης, καὶ σέ τι τούτων ἐτάραξεν ὧν 10
 ὁδε εἶπεν; Οὐδ' αὖ, ἔφη, ὁ Κέβης, οὕτως ἔχω· καίτοι
 οὔτι λέγω ὥς οὐ πολλά με ταραττει. Ξυνωμολογή-
 καμεν ἄρα, ἦ δ' ὅς, ἀπλῶς τοῦτο, μηδέποτε ἐναντίον
 ἑαυτῷ τὸ ἐναντίον ἔσεσθαι. Παντάπασιν, ἔφη.

LII. Ἔτι δὴ μοι καὶ τόδε σκέψαι, ἔφη, εἰ ἄρα 15
 ξυνωμολογησεῖς. θερμόν τι καλεῖς καὶ ψυχρόν; Ἐγωγε.

D Ἄρ' ὕπερ χιόνα καὶ πῦρ; Μὰ Δι' οὐκ ἔγωγε. Ἄλλ'
 ἕτερόν τι πυρὸς τὸ θερμόν καὶ ἕτερόν τι χιόνος τὸ
 ψυχρόν; Ναί. Ἀλλὰ τόδε γ' οἶμαι δοκεῖ σοι, οὐδέ-
 ποτε χιόνα γ' οὔσαν δεξαμένην τὸ θερμόν, ὥσπερ ἐν 20
 τοῖς ἔμπροσθεν ἐλέγομεν, ἔτι ἔσεσθαι ὅπερ ἦν, χιόνα
 καὶ θερμόν, ἀλλὰ προσιόντος τοῦ θερμοῦ ἢ ὑπεκχω-
 ρήσειν αὐτῷ ἢ ἀπολείσθαι. Πάνυ γε. Καὶ τὸ πῦρ
 γε αὖ προσιόντος τοῦ ψυχροῦ αὐτῷ ἢ ὑπεξιέναι ἢ
 ἀπολείσθαι, οὐ μέντοι ποτέ τολμήσειν δεξάμενον τὴν 25
 ψυχρότητα ἔτι εἶναι ὅπερ ἦν, πῦρ καὶ ψυχρόν. Ἄλη-
 E θῆ, ἔφη, λέγεις. Ἔστιν ἄρ', ἦ δ' ὅς, περὶ ἓνια τῶν
 τοιούτων, ὥστε μὴ μόνον αὐτὸ τὸ εἶδος ἀξιούσθαι τοῦ
 αὐτοῦ ὀνόματος εἰς τὸν αἰὲ χρόνον, ἀλλὰ καὶ ἄλλο τι,
 ὃ ἔστι μὲν οὐκ ἐκεῖνο, ἔχει δὲ τὴν ἐκείνου μορφήν αἰὲ 30

9 πρὸς Bodl. II. eis Bekk. with the other mss. 12 οὐδ' αὖ
 Bekk. Stallb. with many good mss., ὃ δ' αὖ Bodl. Tubing. and
 others. Herm. reads ὃ δ', οὐκ αὖ from his own conj.

- ὅτανπερ ἦ. ἔτι δ' ἐν τοῖσδε ἴσως ἔσται σαφέστερον
 ὃ λέγω. τὸ γὰρ περιττὸν αἰεὶ που δεῖ τούτου τοῦ
 ὀνόματος τυγχάνειν, ὅπερ νῦν λέγομεν· ἢ οὐ; Πάνυ
 γε. Ἄρα μόνον τῶν ὄντων, τοῦτο γὰρ ἐρωτῶ, ἢ καὶ
 5 ἄλλο τι, ὃ· ἔστι μὲν οὐχ ὅπερ τὸ περιττὸν, ὅμως δὲ 104
 δεῖ αὐτὸ μετὰ τοῦ ἑαυτοῦ ὀνόματος καὶ τοῦτο καλεῖν
 αἰεὶ, διὰ τὸ οὕτω πεφυκέναι ὥστε τοῦ περιττοῦ μηδέ-
 ποτε ἀπολείπεσθαι; λέγω δὲ αὐτὸ εἶναι οἶον καὶ ἡ
 τριάς πέπαυθε καὶ ἄλλα πολλά. σκόπει δὲ περὶ τῆς
 10 τριάδος· ἄρα οὐ δοκεῖ σοι τῷ τε αὐτῆς ὀνόματι αἰεὶ
 προσαγορευτέα εἶναι καὶ τῷ τοῦ περιττοῦ, ὄντος οὐχ
 οὐπερ τῆς τριάδος; ἀλλ' ὅμως οὕτω πως πέφυκε καὶ
 ἡ τριάς καὶ ἡ πεμπτάς καὶ ὁ ἡμισυς τοῦ ἀριθμοῦ ἅπας,
 ὥστε οὐκ ὦν ὅπερ τὸ περιττὸν αἰεὶ ἕκαστος αὐτῶν ἐστὶ
 15 περιττός· καὶ αὖ τὰ δύο καὶ τὰ τέτταρα καὶ ἅπας B
 ὁ ἕτερος αὖ στίχος τοῦ ἀριθμοῦ οὐκ ὦν ὅπερ τὸ ἄρτιον
 ὅμως ἕκαστος αὐτῶν ἄρτιός ἐστιν αἰεὶ· ξυγχωρεῖς ἢ οὐ;
 Πῶς γὰρ οὐκ; ἔφη. Ὁ τοίνυν, ἔφη, βούλομαι δηλω-
 σαι, ἄθρει. ἔστι δὲ τόδε, ὅτι φαίνεται οὐ μόνον ἐκείνα
 20 τὰ ἐναντία ἀλλήλα οὐ δεχόμενα, ἀλλὰ καὶ ὅσα οὐκ
 ὄντα ἀλλήλοις ἐναντία ἔχει αἰεὶ τάναντία, οὐδὲ ταῦτα
 εἰκοι δεχομένοις ἐκείνην τὴν ιδέαν ἢ ἂν τῇ ἐν αὐτοῖς
 οὔσῃ ἐναντία ᾗ, ἀλλ' ἐπιούσης αὐτῆς ἤτοι ἀπολλύμενα
 ἢ ὑπεκχωροῦντα. ἢ οὐ φήσομεν τὰ τρία καὶ ἀπολείσθαι C
 25 πρότερον καὶ ἄλλο ὅτιοῦν πείσεσθαι, πρὶν ὑπομείναι
 ἔτι τρία ὄντα ἄρτια γενέσθαι; Πάνυ μὲν οὖν, ἔφη ὁ
 Κέβης. Οὐδὲ μὲν, ἢ δ' ὅς, ἐναντίον γέ ἐστι δυὰς τριάδι.
 Οὐ γὰρ οὖν. Οὐκ ἄρα μόνον τὰ εἶδη τὰ ἐναντία οὐχ
 ὑπομένει ἐπιόντα ἀλλήλα, ἀλλὰ καὶ ἄλλ' ἅττα τὰ ἐναν-
 30 τία οὐχ ὑπομένει ἐπιόντα. Ἀληθέστατα, ἔφη, λέγεις.
 LIII. Βούλει οὖν, ἢ δ' ὅς, εἰάν οἱοί τε ὦμεν, ὀρι-
 σώμεθα ὅποια ταῦτ' ἐστίν; Πάνυ γε. Ἄρ' οἶν, ἔφη, D

ὦ Κέβης, τάδε εἶη ἄν, ἃ ὅ,τι ἂν κατάσχη μὴ μόνον ἀναγκάζει τὴν αὐτοῦ ἰδέαν αὐτὸ ἴσχειν, ἀλλὰ καὶ ἐναντίου αὐτῷ δεῖ τινος; Πῶς λέγεις; Ὡσπερ ἄρτι ἐλέγομεν. οἶσθα γὰρ δήπου ὅτι ἃ ἂν ἡ τῶν τριῶν ἰδέα κατάσχη, ἀνάγκη αὐτοῖς οὐ μόνον τρισὶν εἶναι, 5 ἀλλὰ καὶ περιττοῖς. Πάνυ γε. Ἐπὶ τὸ τοιοῦτον δὴ, φαμέν, ἡ ἐναντία ἰδέα ἐκείνη τῇ μορφῇ, ἡ ἂν τοῦτο ἀπεργάζεται, οὐδέποτε ἂν ἔλθοι. Οὐ γάρ. Εἰργάζετο δέ γε ἡ περιττή; Ναί. Ἐναντία δὲ ταύτῃ ἡ τοῦ Ἐάρτιου; Ναί. Ἐπὶ τὰ τρία ἄρα ἡ τοῦ ἀρτίου ἰδέα 10 οὐδέποτε ἦξει. Οὐ δῆτα. Ἀμοιρα δὴ τοῦ ἀρτίου τὰ τρία. Ἀμοιρα. Ἀνάρτιος ἄρα ἡ τριάς. Ναί. Ὁ τοῖνον ἔλεγον ὀρίσασθαι. ποῖα οὐκ ἐναντία τινὶ ὄντα ὅμως οὐ δέχεται αὐτό, τὸ ἐναντίον, οἷον νῦν ἡ τριάς τῷ ἀρτίῳ οὐκ οὔσα ἐναντία οὐδέν τι μᾶλλον αὐτὸ δέχεται, τὸ 15 γὰρ ἐναντίον αἰεὶ αὐτῷ ἐπιφέρει, καὶ ἡ δυὰς τῷ πε- 105 ριττῷ καὶ τὸ πῦρ τῷ ψυχρῷ καὶ ἄλλα πάμπολλα— ἀλλ' ὅρα δὴ εἰ οὕτως ὀρίζει, μὴ μόνον τὸ ἐναντίον τὸ ἐναντίον μὴ δέχεσθαι, ἀλλὰ καὶ ἐκείνο ὃ ἂν ἐπιφέρῃ τι ἐναντίον ἐκείνῳ, ἐφ' ὅ,τι ἂν αὐτὸ ἦ, αὐτὸ τὸ ἐπιφέ- 20 ρον τὴν τοῦ ἐπιφερομένου ἐναντιότητα μηδέποτε δέξασθαι. πάλιν δὲ ἀναμιμνήσκου· οὐ γὰρ χεῖρον πολ- λάκις ἀκούειν. τὰ πέντε τὴν τοῦ ἀρτίου οὐ δέχεται, οὐδὲ τὰ δέκα τὴν τοῦ περιττοῦ, τὸ διπλάσιον· τοῦτο μὲν οὖν καὶ αὐτὸ ἄλλῳ ἐναντίον, ὅμως δὲ τὴν τοῦ 25 Β περιττοῦ οὐ δέχεται· οὐδὲ δὴ τὸ ἡμίσιον οὐδὲ τὰλλα τὰ τοιαῦτα, τὸ ἥμισυ, τὴν τοῦ ὅλου, καὶ τριτημόριον

3 αὐτῷ δὲl τινος Bodl. and many mss. αὐτῷ varies its place in many mss. and was for that reason bracketed by Herm.: the reading of the text is due to H. Schmidt.

10 ἄρα Bekk. with all mss. except Δ which has ἀρ' and so curiously enough Herm. 14 τὸ ἐναντίον is considered spurious by Bekk. and Herm.: see exeg. comm.

16 δὲl αὐτῷ Bodl. αὐτῷ δὲl Bekk. Stallb. with most mss.

αὐ καὶ πάντα τὰ τοιαῦτα, εἴπερ ἔπει τε καὶ ξυνδοκεῖ
σοι οὕτως. Πάνυ σφόδρα καὶ ξυνδοκεῖ, ἔφη, καὶ
ἔπομαι.

LIV. Πάλιν δὴ μοι, ἔφη, ἐξ ἀρχῆς λέγε. καὶ μὴ
5 μοι ὃ ἂν ἐρωτῶ ἀποκρίνου, ἀλλὰ μιμούμενος ἐμέ. λέγω
δὲ παρ' ἣν τὸ πρῶτον ἔλεγον ἀπόκρισιν, τὴν ἀσφαλῆ
ἐκείνην, ἐκ τῶν νῦν λεγομένων ἄλλην ὁρῶν ἀσφάλειαν.
εἰ γὰρ ἔροιό με, ᾧ ἂν τί [ἐν τῷ σώματι] ἐγγένηται,
θερμὸν ἔσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ἀπόκρισιν ἐκεί-
10 νην τὴν ἀμαθῆ, ὅτι ᾧ ἂν θερμότης, ἀλλὰ κομψοτέραν C
ἐκ τῶν νῦν, ὅτι ᾧ ἂν πῦρ· οὐδὲ ἂν ἔρῃ, ᾧ ἂν σώματι τί
ἐγγένηται, νοσήσει, οὐκ ἐρῶ ὅτι ᾧ ἂν νόσος, ἀλλ' ᾧ ἂν
πυρετός· οὐδ' ᾧ ἂν ἀριθμῷ τί ἐγγένηται, περιττός
ἔσται, οὐκ ἐρῶ ᾧ ἂν περιττότης, ἀλλ' ᾧ ἂν μονάς,
15 καὶ τὰλλα οὕτως. ἀλλ' ὅρα εἰ ἤδη ἱκανῶς οἶσθ' ὅ,τι
βούλομαι. Ἀλλὰ πάνυ ἱκανῶς, ἔφη. Ἀποκρίνου δὴ,
ἦ δ' ὅς, ᾧ ἂν τί ἐγγένηται σώματι, ζῶν ἔσται; Ὡς ἂν
ψυχῇ, ἔφη. Οὐκοῦν αἰεὶ τοῦτο οὕτως ἔχει; Πῶς γὰρ
οὐχί; ἦ δ' ὅς. Ἡ ψυχὴ ἄρα ὅ,τι ἂν αὐτὴ κατὰσχη, D
20 αἰεὶ ἦκει ἐπ' ἐκείνο φέρουσα ζωὴν; Ἦκει μέντοι, ἔφη.
Πότερον δ' ἔστι τι ζωῇ ἐναντίον ἢ οὐδέν; Ἔστιν,
ἔφη. Τί; Θάνατος. Οὐκοῦν ἡ ψυχὴ τὸ ἐναντίον ᾧ
αὐτὴ ἐπιφέρει αἰεὶ οὐ μὴ ποτε δέξεται, ὥς ἐκ τῶν
πρόσθεν ὡμολόγηται; Καὶ μάλα σφόδρα, ἔφη ὁ.
25 Κέβης.

LV. Τί οὖν; τὸ μὴ δεχόμενον τὴν τοῦ ἀρτίου
ιδέαυ τί νῦν δὴ ὠνομάζομεν; Ἀνάρτιον, ἔφη. Τὸ δὲ
δίκαιον μὴ δεχόμενον καὶ ὃ ἂν μουσικὸν μὴ δέχεται;
Ἀμουσον, ἔφη, τὸ δὲ ἄδικον. Εἰεν ὃ δ' ἂν θάνατον E

5 ᾧ ἂν Bekk. against the Bodl. ἀλλ' ἀλλῃ Bekk. ἀλλῃ om.
Bodl. and most mss. ἀλλο Hirschig. 8 ἐν τῷ σώματι bracketed
by Herm. This first question is more general than the following
ones. 24 μάλα ἔφη σφόδρα Bekk. with nearly all mss.

- μὴ δέχεται, τί καλοῦμεν; Ἀθάνατον, ἔφη. Οὐκοῦν
 ἡ ψυχὴ οὐ δέχεται θάνατον; Οὐ. Ἀθάνατον ἄρα ἡ
 ψυχὴ; Ἀθάνατον. Εἶπεν, ἔφη· τοῦτο μὲν δὴ ἀποδε-
 δείχθαι φῶμεν ἢ πῶς δοκεῖ; Καὶ μάλα γε ἱκανῶς, ὦ
 Σώκρατες. Τί οὖν, ἡ δ' ὅς, ὦ Κέβης; εἰ τῷ ἀναρτίῳ 5
 106 ἀναγκαῖον ἦν ἀνώλεθρον εἶναι, ἄλλο τι τὰ τρία ἢ ἀνώ-
 λεθρα ἂν ἦν; Πῶς γὰρ οὐ; Οὐκοῦν εἰ καὶ τὸ ἄθερμον
 ἀναγκαῖον ἦν ἀνώλεθρον εἶναι, ὅποτε τις ἐπὶ χιόνα
 θερμὸν ἐπαγάγοι, ὑπεξῆει ἂν ἡ χιών οὔσα σῶς καὶ
 ἄτηκτος; οὐ γὰρ ἂν ἀπώλετό γε, οὐδ' αὖ ὑπομένουσα 10
 ἐδέξατ' ἂν τὴν θερμότητα. Ἀληθῆ, ἔφη, λέγεις. Ὡς
 δ' αὐτως, οἶμαι, κἂν εἰ τὸ ἄψυκτον ἀνιόλεθρον ἦν,
 ὅποτε ἐπὶ τὸ πῦρ ψυχρόν τι ἐπίοι, οὐποτ' ἂν ἀπεσβέν-
 νυτο οὐδ' ἀπώλλυτο, ἀλλὰ σῶν ἂν ἀπελθὼν ὄχετο.
 Β' Ἀνάγκη, ἔφη. Οὐκοῦν καὶ ὧδε, ἔφη, ἀνάγκη περὶ 15
 τοῦ ἀθανάτου εἰπεῖν; εἰ μὲν τὸ ἀθάνατον καὶ ἀνώλε-
 θρόν ἐστιν, ἀδύνατον ψυχῇ, ὅταν θάνατος ἐπ' αὐτὴν
 ἔῃ, ἀπόλλυσθαι· θάνατον μὲν γὰρ δὴ ἐκ τῶν προειρη-
 μένων οὐ δέχεται οὐδ' ἔσται τεθνηκυῖα, ὥσπερ τὰ
 τρία οὐκ ἔσται, ἔφαμεν, ἄρτιον, οὐδέ γ' αὖ τὸ περιττόν, 20
 οὐδέ δὴ τὸ πῦρ ψυχρὸν, οὐδέ γε ἡ ἐν τῷ πυρὶ θερμό-
 της. ἀλλὰ τί κωλύει, φαίη ἂν τις, ἄρτιον μὲν τὸ
 περιττόν μὴ γίγνεσθαι ἐπιόντος τοῦ ἄρτίου, ὥσπερ
 C ὁμολόγηται, ἀπολομένου δὲ αὐτοῦ ἀντ' ἐκείνου ἄρτιον 25
 γεγενῆσθαι; τῷ ταῦτα λέγοντι οὐκ ἂν ἔχοιμεν διαμά-
 χεσθαι ὅτι οὐκ ἀπόλλυται· τὸ γὰρ ἀνάρτιον οὐκ ἀνώ-
 λεθρόν ἐστιν· ἐπεὶ εἰ τοῦτο ὁμολόγητο ἡμῖν, ῥαδίως
 ἂν διεμαχόμεθα ὅτι ἐπελθόντος τοῦ ἄρτίου τὸ περιττόν

6 τρία ἢ Bodl. with most mss. Stallb. Herm. ἢ om. Bekk.
 11 f. Ὡς δ' αὐτως Bekk. Stallb., but Herm. prefers Ὡσαύτως on
 the authority of the Bodl. and Tub. 13 ἐπ' ἔχει all mss. but one.
 ἐποίη Δ, ἐπίοι Bekk. Stallb. 24 ἀπολομένου Bodl. Stallb. Herm.
 ἀπολλυμένου Bekk.

καὶ τὰ τρία οἵχεται ἀπίοντα· καὶ περὶ πυρὸς καὶ
 θερμοῦ καὶ τῶν ἄλλων οὕτως ἂν διεμαχόμεθα. ἢ οὐ;
 Πάνυ μὲν οὖν. Οὐκοῦν καὶ νῦν περὶ τοῦ ἀθανάτου,
 εἰ μὲν ἡμῖν ὁμολογεῖται καὶ ἀνώλεθρον εἶναι, ψυχὴ
 5 ἂν εἴη πρὸς τῷ ἀθάνατος εἶναι καὶ ἀνώλεθρος· εἰ δὲ
 μή, ἄλλον ἂν δέοι λόγου. Ἄλλ' οὐδὲν δεῖ, ἔφη, τούτου D
 γε ἔνεκα· σχολῇ γὰρ ἂν τι ἄλλο φθορὰν μὴ δέχοιτο,
 εἴ γε τὸ ἀθάνατον αἰδῖον ὃν φθορὰν δέξεται.

LVI. Ὁ δέ γε θεός, οἶμαι, ἔφη ὁ Σωκράτης, καὶ
 10 αὐτὸ τὸ τῆς ζωῆς εἶδος καὶ εἴ τι ἄλλο ἀθανάτόν ἐστι,
 παρὰ πάντων ἂν ὁμολογηθεῖη μηδέποτε ἀπόλλυσθαι.
 Παρὰ πάντων μέντοι νῆ Δία, ἔφη, ἀνθρώπων τέ γε
 καὶ ἔτι μᾶλλον, ἄς ἐγῶμαι, παρὰ θεῶν. Ὅποτε δὴ
 τὸ ἀθάνατον καὶ ἀδιάφθορόν ἐστιν, ἄλλο τι ψυχὴ ἢ, εἰ E
 15 ἀθάνατος τυγχάνει οὔσα, καὶ ἀνώλεθρος ἂν εἴη; Πολ-
 λὴ ἀνάγκη. Ἐπιόντος ἄρα θανάτου ἐπὶ τὸν ἄνθρωπον
 τὸ μὲν θνητόν, ὡς ἔοικεν, αὐτοῦ ἀποθνήσκει, τὸ δ'
 ἀθάνατον σῶν καὶ ἀδιάφθορον οἵχεται ἀπίον, ὑπεκχω-
 ρήσαν τῷ θανάτῳ. Φαίνεται. Παντὸς μᾶλλον ἄρα,
 20 ἔφη, ὦ Κέβης, ψυχὴ ἀθάνατον καὶ ἀνώλεθρον, καὶ τῷ 107
 ὄντι ἔσονται ἡμῶν αἱ ψυχαὶ ἐν Ἄιδου. Οὐκ οὖν
 ἔγωγε, ὦ Σώκρατες, ἔφη, ἔχω παρὰ ταῦτα ἄλλο τι
 λέγειν οὐδέ πη ἀπιστεῖν τοῖς λόγοις. ἄλλ' εἰ δὴ τι
 Σιμμίας ὕδε ἢ τις ἄλλος ἔχει λέγειν, εὖ ἔχει μὴ κατα-
 25 συγῆσαι· ὡς οὐκ οἶδα εἰς ὄντινά τις ἄλλον καιρὸν
 ἀναβάλλοιτο ἢ τὸν νῦν παρόντα, περὶ τῶν τοιούτων
 βουλόμενος ἢ τι εἰπεῖν ἢ ἀκοῦσαι. Ἀλλὰ μὲν, ἢ δ'
 ὅς ὁ Σιμμίας, οὐδ' αὐτὸς ἔχω ἔτι ὅπῃ ἀπιστῶ ἔκ γε
 τῶν λεγομένων ὑπὸ μέντοι τοῦ μεγέθους περὶ ὧν οἱ

8 εἰ τό γε Bekk. Stallb. against the Bodl. *ἀθάνατον καὶ ἀδίκον*
 Bekk.: but *καὶ* om. Bodl. and Stobæus. *ὃν* om. Bekk. with the
 mss. of the second class. 12 τέ γε Bodl. Stallb. Herm. *τε*
 alone Bekk. 14 *ψυχὴ ἢ* Bodl. *ἢ* om. Bekk. 25 *ὄντινά τις*
 Bodl. and most mss. *ὄντιν' ἂν τις* Bekk.

λόγοι εἰσὶ, καὶ τὴν ἀνθρωπίνην ἀσθένειαν ἀτιμάζων,
 Β ἀναγκάζομαι ἀπιστίαν ἔτι ἔχειν παρ' ἐμαντῷ περὶ
 τῶν εἰρημένων. Οὐ μόνον γ', ἔφη, ὦ Σιμμία, ὁ Σω-
 κράτης, ἀλλὰ ταῦτά τε εὖ λέγεις, καὶ τὰς ὑποθέσεις
 τὰς πρώτας, καὶ εἰ πισταὶ ὑμῖν εἰσὶν, ὅμως ἐπισκε- 5
 πτέαι σαφέστερον· καὶ ἐὰν αὐτὰς ἱκανῶς διέλητε, ὡς
 ἐγώ μαι, ἀκολουθήσετε τῷ λόγῳ, καθ' ὅσον δυνατὸν
 μάλιστα ἀνθρώπῳ ἐπακολουθήσαι· κἂν τοῦτο αὐτὸ
 σαφὲς γένηται, οὐδὲν ζητήσετε περαιτέρω. Ἀληθῆ,
 ἔφη, λέγεις. 10

LVII. Ἀλλὰ τότε γ', ἔφη, ὦ ἄνδρες, δίκαιον δια-
 C νοηθῆναι, ὅτι, εἴπερ ἡ ψυχὴ ἀθάνατος, ἐπιμελείας δὴ
 δεῖται οὐχ ὑπὲρ τοῦ χρόνου τούτου μόνον, ἐν ᾧ κα-
 λούμεν τὸ ζῆν, ἀλλ' ὑπὲρ τοῦ παντός, καὶ ὁ κίνδυνος
 νῦν δὴ καὶ δόξειεν ἂν δεινὸς εἶναι, εἴ τις αὐτῆς ἀμελήσει. 15
 εἰ μὲν γὰρ ἦν ὁ θάνατος τοῦ παντός ἀπαλλαγὴ, ἔρμαιον
 ἂν ἦν τοῖς κακοῖς ἀποθανοῦσι τοῦ τε σώματος ἅμα
 ἀπηλλάχθαι καὶ τῆς αὐτῶν κακίας μετὰ τῆς ψυχῆς·
 νῦν δὲ ἐπειδὴ ἀθάνατος φαίνεται οὐσα, οὐδεμία ἂν εἴη
 αὐτῇ ἄλλη ἀποφυγὴ κακῶν οὐδὲ σωτηρία πλὴν τοῦ 20
 D ὡς βελτίστην τε καὶ φρονιμωτάτην γενέσθαι. οὐδὲν
 γὰρ ἄλλο ἔχουσα εἰς Ἄιδου ἡ ψυχὴ ἔρχεται πλὴν
 τῆς παιδείας τε καὶ τροφῆς, ἃ δὴ καὶ μέγιστα λέγεται
 ὠφελεῖν ἢ βλάπτειν τὸν τελευτήσαντα εὐθὺς ἐν ἀρχῇ
 τῆς ἐκείσε πορείας. λέγεται δὲ οὕτως, ὡς ἄρα τελευ- 25
 τήσαντα ἕκαστον ὁ ἐκάστου δαίμων, ὅσπερ ζῶντα
 εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δὴ τινα τόπον, οἱ δὲ
 τοὺς ξυλλεγέντας διαδικασαμένους εἰς Ἄιδου πορεύε-
 E σθαι μετὰ ἡγεμόνος ἐκείνου ᾧ δὴ προστέτακται τοὺς
 ἐνθενδε ἐκείσε πορεύσαι· τυχόντας δ' ἐκεῖ ὧν δεῖ τυχεῖν 30

12 ἀθάνατος Herm. ἐστὶν add. Bekk., but om. Bodl. and most good mss.

23 μέγιστα λέγεται Bodl. λέγεται μέγιστα Bekk.

- καὶ μέινοντας ὃν χρὴ χρόνον ἄλλος δεῦρο πάλιν ἡγεμῶν
κομίζει ἐν πολλαῖς χρόνον καὶ μακραῖς περιόδοις. ἔστι
δὲ ἄρα ἡ πορεία οὐχ ὥς ὁ Αἰσχύλου Τήλεφος λέγει· 108
ἐκεῖνος μὲν γὰρ ἀπλὴν οἶμόν φησιν εἰς Ἄιδου φέρειν,
15 ἡ δ' οὔτε ἀπλὴ οὔτε μία φαίνεται μοι εἶναι. οὐδὲ γὰρ
ἂν ἡγεμόνων ἔδει· οὐ γὰρ πού τις ἂν διαμάρτοι οὐδα-
μόσε μᾶς ὁδοῦ οὔσης. νῦν δὲ ἔοικε σχίσσεις τε καὶ
περιόδους πολλὰς ἔχειν· ἀπὸ τῶν ὁσίων τε καὶ νομί-
μων τῶν ἐνθάδε τεκμαιρόμενος λέγω. ἡ μὲν οὖν κοσμία
10 τε καὶ φρόνιμος ψυχὴ ἔπεται τε καὶ οὐκ ἀγνοεῖ τὰ
παρόντα· ἡ δὲ ἐπιθυμητικῶς τοῦ σώματος ἔχουσα,
ὅπερ ἐν τῷ ἔμπροσθεν εἶπον, περὶ ἐκεῖνο πολὺν χρόνον
ἐπτοημένη καὶ περὶ τὸν ὁρατὸν τόπον, πολλὰ ἀντιτεί- B
νασα καὶ πολλὰ παθοῦσα, βία καὶ μόγις ὑπὸ τοῦ
15 προστεταγμένου δαίμονος οἴχεται ἀγομένη. ἀφικο-
μένην δὲ ὅθι περ αἱ ἄλλαι, τὴν μὲν ἀκάθαρτον καὶ τι
πεποιηκυῖαν τοιοῦτον, ἡ φόνων ἀδίκων ἡμμένην ἢ ἄλλ'
ἅττα τοιαῦτα εἰργασμένην, ἃ τούτων ἀδελφά τε καὶ
ἀδελφῶν ψυχῶν ἔργα τυγχάνει ὄντα, ταύτην μὲν
20 ἅπας φεύγει τε καὶ ὑπεκτρέπεται καὶ οὔτε ξυνέμπορος
οὔτε ἡγεμῶν ἐθέλει γίνεσθαι, αὐτὴ δὲ πλανᾶται ἐν
πάσῃ ἐχομένη ἀπορίᾳ, ἕως ἂν δὴ τινες χρόνοι γένων- C
ται, ὧν ἐξελθόντων ὑπ' ἀνάγκης φέρεται εἰς τὴν αὐτῇ
πρέπουσαν οἴκησιν· ἡ δὲ καθαρῶς τε καὶ μετρίως
25 τὸν βίον διεξελθοῦσα, καὶ ξυνεμπόρων καὶ ἡγεμόνων
θεῶν τυχοῦσα, ὥκησε τὸν αὐτῇ ἐκάστην τόπον προσή-
κοντα. εἰσὶ δὲ πολλοὶ καὶ θαυμαστοὶ τῆς γῆς τόποι,
καὶ αὐτῇ· οὔτε οἷα οὔτε ὅση δοξάζεται ὑπὸ τῶν περὶ
γῆς εἰωθότων λέγειν, ὥς ἐγὼ ὑπό τινος πέπεισμαι.
30 LVIII. Καὶ ὁ Σιμμίας, Πῶς ταῦτα, ἔφη, λέγεις, D
ὦ Σώκρατες; περὶ γάρ τοι τῆς γῆς καὶ αὐτὸς πολλὰ

δὴ ἀκήκοα, οὐ μέντοι ταῦτα ἂ σὲ πείθει· ἠδέως ἂν οὖν
 ἀκούσαιμι. Ἄλλὰ μέντοι, ὦ Σιμμία, οὐχ ἡ Γλαύκου
 τέχνη γέ μοι δοκεῖ εἶναι διηγησασθαι ἅ γ' ἐστίν· ὡς
 μέντοι ἀληθῆ, χαλεπώτερόν μοι φαίνεται ἢ κατὰ τὴν
 Γλαύκου τέχνην, καὶ ἅμα μὲν ἐγὼ ἴσως οὐδ' ἂν οἷός 5
 τε εἶην, ἅμα δέ, εἰ καὶ ἠπιστάμην, ὁ βίος μοι δοκεῖ
 ὁ ἐμός, ὦ Σιμμία, τῷ μήκει τοῦ λόγου οὐκ ἐξαρκεῖν.

Εὖ τὴν μέντοι ἰδέαν τῆς γῆς, οἷαν πέπεισμαι εἶναι, καὶ
 τοὺς τόπους αὐτῆς οὐδέν με κωλύει λέγειν. Ἄλλ', ἔφη
 ὁ Σιμμίας, καὶ ταῦτα ἀρκεῖ. Πέπεισμαι τοίνυν, ἦ δ' 10
 ὅς, ἐγὼ ὡς πρῶτον μὲν, εἰ ἔστιν ἐν μέσῳ τῷ οὐρανῷ
 περιφερὴς οὐσα, μηδὲν αὐτῇ δεῖν μήτε ἀέρος πρὸς τὸ
 109 μὴ πεσεῖν μήτε ἄλλης ἀνάγκης μηδεμιᾶς τοιαύτης,
 ἀλλὰ ἱκανὴν εἶναι αὐτὴν ἴσχειν τὴν ὁμοιότητα τοῦ
 οὐρανοῦ αὐτοῦ ἐαυτῷ πάντῃ καὶ τῆς γῆς αὐτῆς τὴν 15
 ἰσορροπίαν· ἰσορροπὸν γὰρ πρῶγμα ὁμοίου τινὸς ἐν
 μέσῳ τεθὲν οὐχ ἔξει μᾶλλον οὐδ' ἥττον οὐδαμῶς
 κλιθῆναι, ὁμοίως δ' ἔχον ἀκλινὲς μενεῖ. πρῶτον μὲν,
 ἦ δ' ὅς, τοῦτο πέπεισμαι. Καὶ ὀρθῶς γε, ἔφη ὁ Σιμ-
 μίας. Ἔτι τοίνυν, ἔφη, πάμμεγά τι εἶναι αὐτό, καὶ 20
 Β ἡμᾶς οἰκεῖν τοὺς μέχρι Ἑρακλείων στηλῶν ἀπὸ
 Φάσιδος ἐν σμικρῷ τινι μορίῳ, ὥσπερ περὶ τέλμα
 μύρμηκας ἢ βατράχους περὶ τὴν θάλατταν οἰκοῦντας,
 καὶ ἄλλους ἄλλοθι πολλοὺς ἐν πολλοῖς τοιούτοις τό-
 ποις οἰκεῖν. εἶναι γὰρ πανταχῇ περὶ τὴν γῆν πολλὰ 25
 κοῖλα καὶ παντοδαπὰ καὶ τὰς ἰδέας καὶ τὰ μεγέθη, εἰς
 ἃ ξυερρυνκέναι τό τε ὕδωρ καὶ τὴν ὀμίχλην καὶ τὸν
 αἶρα· αὐτὴν δὲ τὴν γῆν καθαρὰν ἐν καθαρῷ κεῖσθαι
 τῷ οὐρανῷ, ἐν ᾧ περ ἐστὶ τὰ ἄστρον, ὃν δὴ αἰθέρα
 C ὀνομάζειν τοὺς πολλοὺς τῶν περὶ τὰ τοιαῦτα εἰωθότων 30

2 Γλαύκου γέ μοι τέχνη Bekk. The order varies in the mss.:
 I follow the Bodl. 18 πρῶτον μὲν τοίνυν Bekk.: τοίνυν om.
 Bodl. and the best mss

λέγειν· οὐ δὴ ὑποστάθμην ταῦτα εἶναι καὶ ξυρρεῖν
 αἰεὶ εἰς τὰ κοῖλα τῆς γῆς. ἡμᾶς οὖν οἰκοῦντας ἐν τοῖς
 κοίλοις αὐτῆς λελθέναι καὶ οἶεσθαι ἄνω ἐπὶ τῆς γῆς
 οἰκεῖν, ὥσπερ ἂν εἴ τις ἐν μέσῳ τῷ πυθμένι τοῦ πε-
 5 λάγουσ οἰκῶν οἰοιτό τε ἐπὶ τῆς θαλάττης οἰκεῖν καὶ
 διὰ τοῦ ὕδατος ὁρῶν τὸν ἥλιον καὶ τὰ ἄλλα ἄστρα
 τὴν θάλατταν ἡγοῖτο οὐρανὸν εἶναι, διὰ δὲ βραδυτήτά
 τε καὶ ἀσθένειαν μηδεπώποτε ἐπὶ τὰ ἄκρα τῆς θα- D
 λάττης ἀφικόμενος μηδὲ ἐωρακὼς εἴη, ἐκδὺς καὶ ἀνακύν-
 10 ψας ἐκ τῆς θαλάττης εἰς τὸν ἐνθάδε τόπον, ὅσῳ καθα-
 ρώτερος καὶ καλλίων τυγχάνει ἂν τοῦ παρὰ σφίσι,
 μηδὲ ἄλλου ἀκηκὼς εἴη τοῦ ἐωρακότος. ταῦτόν δὴ
 τοῦτο καὶ ἡμᾶς πεπονθέναι· οἰκοῦντες γὰρ ἐν τινι
 κοίλῳ τῆς γῆς οἶεσθαι ἐπάνω αὐτῆς οἰκεῖν, καὶ τὸν
 15 αἶρα οὐρανὸν καλεῖν, ὡς διὰ τούτου οὐρανοῦ ὄντος τὰ
 ἄστρα χωροῦντα· τὸ δὲ εἶναι τοιοῦτον, ὑπ' ἀσθενείας E
 καὶ βραδυτήτος οὐχ οἷους τε εἶναι ἡμᾶς διεξελθεῖν ἐπ'
 ἔσχατον τὴν αἶρα· ἐπεὶ, εἴ τις αὐτοῦ ἐπ' ἄκρα ἔλθοι
 ἢ πτηνὸς γενόμενος ἀναπτοῖτο, κατιδεῖν ἂν ἀνακύν-
 20 ψαντα, ὥσπερ ἐνθάδε οἱ ἐκ τῆς θαλάττης ἰχθυεῖς
 ἀνακύντοντες ὁρῶσι τὰ ἐνθάδε, οὕτως ἂν τινα καὶ
 τὰ ἐκεῖ κατιδεῖν, καὶ εἰ ἡ φύσις ἱκανὴ εἴη ἀνέχεσθαι
 θεωροῦσα, γινῶναι ἂν ὅτι ἐκεῖνός ἐστιν ὁ ἀληθῶς οὐ-
 ρανὸς καὶ τὸ ἀληθῶς φῶς καὶ ἡ ὥς ἀληθῶς γῆ. ἦδε 110
 25 μὲν γὰρ ἡ γῆ καὶ οἱ λίθοι καὶ ἅπας ὁ τόπος ὁ ἐνθάδε
 διεφθαρμένα ἐστὶ καὶ καταβεβρωμένα, ὥσπερ τὰ ἐν τῇ
 θαλάττῃ ὑπὸ τῆς ἄλμης, καὶ οὔτε φύεται οὐδὲν ἄξιον
 λόγου ἐν τῇ θαλάττῃ, οὔτε τέλειον, ὡς ἔπος εἰπεῖν,
 οὐδὲν ἐστι, σήραγγες δὲ καὶ ἄμμος καὶ πηλὸς ἀμήχα-

16 εἶναι τοιοῦτον is Heindorf's conj. εἶναι ταυτὸν mss. τὸ δὲ
 δευτέρῳ Herm. 19 ἀνάπτω Bekk. ἀνάπτω Bodl. κατιδεῖν
 ἀν: ἀν add. Stephanus. 27 φύεται and the other words are

given in the order of the Bodl. φύεται ἄξιον λόγου οὐδὲν Bekk.

νος καὶ βόρβοροι εἰσιν, ὅπου ἂν καὶ γῆ ᾗ, καὶ πρὸς τὰ παρ' ἡμῖν κάλλη κρίνεσθαι οὐδ' ὅπωςτιοῦν ἀξία· ἐκεῖνα δὲ αὐτῶν παρ' ἡμῖν πολὺ ἂν ἔτι πλέον φανείη
 Β διαφέρειν. εἰ γὰρ δεῖ καὶ μῦθον λέγειν [καλῖν], ἀξιον ἀκούσαι, ὦ Σιμμία, οἷα τυγχάνει τὰ ἐπὶ τῆς γῆς ὑπὸ 5 τῷ οὐρανῷ ὄντα. Ἄλλὰ μὲν, ἔφη ὁ Σιμμίας, ὦ Σώκρατες, ἡμεῖς γε τούτου τοῦ μύθου ἡδέως ἂν ἀκούσασθαιμεν.

ΛΙΧ. Λέγεται τοῖνυν, ἔφη, ὦ ἐταῖρε, πρῶτον μὲν εἶναι τοιαύτη ἡ γῆ αὐτὴ ἰδεῖν, εἴ τις ἄνωθεν θεῶτο 10 αὐτήν, ὥσπερ αἱ δωδεκάσκυτοι σφαῖραι, ποικίλη, χρώμασι διειλημμένη, ὧν καὶ τὰ ἐνθάδε εἶναι χρώματα
 C ὥσπερ δαίγματα, οἷς δὴ οἱ γραφεῖς καταχρῶνται· ἐκεῖ δὲ πᾶσαν τὴν γῆν ἐκ τοιούτων εἶναι, καὶ πολὺ ἔτι ἐκ λαμπροτέρων καὶ καθαρωτέρων ἢ τούτων· τὴν μὲν γὰρ 15 ἀλουργῇ εἶναι καὶ θαυμαστὴν τὸ κύλλος, τὴν δὲ χρυσοειδῇ, τὴν δὲ ὅση λευκὴ γύψου ἢ χιόνος λευκοτέραν, καὶ ἐκ τῶν ἄλλων χρωμάτων ξυγκειμένην ὡσαύτως, καὶ ἔτι πλειόνων καὶ καλλιόνων ἢ ὅσα ἡμεῖς ἐωράκαμεν. καὶ γὰρ αὐτὰ ταῦτα τὰ κοῖλα αὐτῆς, ὕδατός τε καὶ αἰέρος ἐκ- 20 πλεα ὄντα, χρώματός τι εἶδος παρέχεσθαι στίλβοντα
 D ἐν τῇ τῶν ἄλλων χρωμάτων ποικιλίᾳ, ὥστε ἔν τι αὐτῆς εἶδος ξυνεχὲς ποικίλον φαντάζεσθαι. ἐν δὲ ταύτῃ οὕσῃ τοιαύτῃ ἀνὰ λόγον τὰ φύόμενα φύεσθαι, δένδρα τε καὶ αἶνθη καὶ τοὺς καρπούς· καὶ αὐτὰ τὰ ὄρη ὡσαύτως καὶ 25 τοὺς λίθους ἔχειν ἀνὰ τὸν αὐτὸν λόγον τὴν τε λειότητα καὶ τὴν διαφάνειαν καὶ τὰ χρώματα καλλίω· ὧν καὶ τὰ ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδιά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ
 E τοιαῦτα, ἐκεῖ δὲ οὐδὲν ὅ,τι οὐ τοιοῦτον εἶναι καὶ ἔτι 30

1 καὶ ἡ γῆ Bekk. ἡ om. Stallb. Herm. with the support of a few mss. of the second class. 4 καλὸν om. Bodl. pr. m. and IL 20 ἐκπλεα Bodl. and many good mss. ἐμπλεα Bekk.

τούτων καλλίω. τὸ δ' αἴτιον τούτου εἶναι, ὅτι ἐκεῖνοι
 οἱ λίθοι εἰσὶ καθαροὶ καὶ οὐ κατεδεδεσμένοι οὐδὲ διε-
 φθαρμένοι ὥσπερ οἱ ἐνθάδε ὑπὸ σπηπεδόνης καὶ ἄλμης
 ὑπὸ τῶν δεῦρο ξυνερρηκότων, ἀ καὶ λίθοις καὶ γῇ καὶ
 5 τοῖς ἄλλοις ζώοις τε καὶ φυτοῖς αἰσχη τε καὶ νόσους
 παρέχει. τὴν δὲ γῆν αὐτὴν κεκοσμησθαι τούτοις τε
 ἥπασι καὶ ἔτι χρυσῷ τε καὶ ἀργύρῳ καὶ τοῖς ἄλλοις 111
 αὐ τοῖς τοιούτοις. ἐκφανῇ γὰρ αὐτὰ πεφυκέναι, ὄντα
 πολλὰ πλήθει καὶ μεγάλα καὶ πολλαχοῦ τῆς γῆς,
 10 ὥστε αὐτὴν ἰδεῖν εἶναι θέαμα εὐδαιμόνων θεατῶν. ζῶα
 δ' ἐπ' αὐτῆς εἶναι ἄλλα τε πολλὰ καὶ ἀνθρώπους, τοὺς
 μὲν ἐν μεσογαίᾳ οἰκοῦντας, τοὺς δὲ περὶ τὸν αἶρα,
 ὥσπερ ἡμεῖς περὶ τὴν θάλατταν, τοὺς δὲ ἐν νήσοις ὡς
 περιρρεῖν τὸν αἶρα πρὸς τῇ ἡπείρῳ οὕσας· καὶ ἐν
 15 λόγῳ, ὕπερ ἡμῖν τὸ ὕδωρ καὶ ἡ θάλαττά ἐστι πρὸς
 τὴν ὑμετέραν χρεῖαν, τοῦτο ἐκεῖ τὸν αἶρα, ὃ δὲ ἡμῖν
 ὁ αἶρ, ἐκείνοις τὸν αἰθέρα. τὰς δὲ ὥρας αὐτοῖς κρᾶσιν B
 ἔχειν τοιαύτην, ὥστε ἐκείνους ἀνόσους εἶναι καὶ χρόνον
 τε ζῆν πολὺ πλείω τῶν ἐνθάδε, καὶ ὄψει καὶ ἀκοῇ καὶ
 20 φρονήσει καὶ πᾶσι τοῖς τοιούτοις ἡμῶν ἀφεστάναι τῇ
 αὐτῇ ἀποστάσει, ἥπερ αἶρ τε ὕδατος ἀφέστηκε καὶ
 αἰθὴρ αἰέρος πρὸς καθαρότητα. καὶ δὴ καὶ θεῶν ἄλση
 τε καὶ ἱερὰ αὐτοῖς εἶναι, ἐν οἷς τῷ ὄντι οἰκητὰς θεοὺς
 εἶναι, καὶ φήμας τε καὶ μαντείας καὶ αἰσθήσεις τῶν
 25 θεῶν καὶ τοιαύτας ξυνουσίας γίγνεσθαι αὐτοῖς πρὸς
 αὐτούς· καὶ τὸν γε ἥλιον καὶ σελήνην καὶ ἄστρα ὀρά· C

1 καλλίω Bodl. with most mss. (Stallb. Herm.) καλλιων Bekk. with only one ms. 2 εἰσὶ καθαροὶ Bodl. καθαροὶ εἰσι Bekk. with the other mss. 4 ὑπὸ τῶν δεῦρο ξυνερρηκότων is considered spurious by Cobet, Var. Lect. p. 231. 9 πολλαχοῦ Bodl. πανταχοῦ Bekk. with the other mss. 11 ἐπ' αὐτῆς Bekk. Stallb. with several mss. ἐπ' αὐτῇ Herm. with the Bodl. 20 φρονήσει Bekk. Stallb. with all mss. but one, ἀσφρήσει Herm. with the August.: see comm. 22 ἄλση Bodl. ξδη Bekk. with other mss. 26 αὐτοὺς Bodl. and nearly all mss.

σθαι ὑπ' αὐτῶν οἷα τυγχάνει ὄντα, καὶ τὴν ἄλλην
εὐδαιμονίαν τούτων ἀκόλουθον εἶναι.

- LX. Καὶ ὅλην μὲν δὴ τὴν γῆν οὕτω πεφυκέναι καὶ
τὰ περὶ τὴν γῆν τόπους δ' ἐν αὐτῇ εἶναι κατὰ τὰ
ἔγκοιλα αὐτῆς κύκλῳ περὶ ὕλην πολλούς, τοὺς μὲν 5
βαθυτέρους καὶ ἀναπεπταμένους μᾶλλον ἢ ἐν ᾧ ἡμεῖς
οἰκοῦμεν, τοὺς δὲ βαθυτέρους ὄντας τὸ χάσμα αὐτοὺς
D ἔλαττον ἔχειν τοῦ παρ' ἡμῖν τόπου, ἔστι δ' οὓς καὶ
βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέ-
ρους· τούτους δὲ πάντας ὑπὸ γῆν εἰς ἀλλήλους συντε- 10
τρῆσθαι τε πολλαχῇ καὶ κατὰ στενότερα καὶ εὐρύτερα,
καὶ διεξόδους ἔχειν, ἣ πολὺ μὲν ὕδωρ ρεῖν ἐξ ἀλλήλων
εἰς ἀλλήλους ὥσπερ εἰς κρατῆρας, καὶ ἀενάων ποτα-
μῶν ἀμήχανα μεγέθη ὑπὸ τὴν γῆν καὶ θερμῶν ὑδάτων
καὶ ψυχρῶν, πολὺ δὲ πῦρ καὶ πυρὸς μεγάλους ποτα- 15
μούς, πολλοὺς δὲ ὑγροῦ πηλοῦ καὶ καθαρωτέρου καὶ
E βορβορωδεστέρου, ὥσπερ ἐν Σικελίᾳ οἱ πρὸ τοῦ ῥύακος
πηλοῦ ῥέοντες ποταμοὶ καὶ αὐτὸς ὁ ῥύαξ· ὧν δὴ καὶ
ἐκάστους τοὺς τόπους πληροῦσθαι, ὧν ἂν ἐκάστοις
τύχῃ ἐκάστοτε ἡ περιρροή γιγνομένη. ταῦτα δὲ πάντα 20
κινεῖν ἄνω καὶ κάτω ὥσπερ αἰάραν τινὰ ἐνοῦσαν ἐν
τῇ γῇ· ἔστι δὲ ἄρα αὕτη ἡ αἰώρα διὰ φύσιν τοιάνδε
τινά. ἐν τι τῶν χασμάτων τῆς γῆς ἄλλως τε μέγιστον
112 τυγχάνει ὂν καὶ διαμπερὲς τετρημένον δι' ὅλης τῆς γῆς,
τοῦτο ὅπερ Ὅμηρος εἶπε, λέγων αὐτὸ 25
τῇλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·
δ καὶ ἄλλοθι καὶ ἐκεῖνος καὶ ἄλλοι πολλοὶ τῶν ποιη-
τῶν Τάρταρον κεκλήκασιν. εἰς γὰρ τοῦτο τὸ χάσμα
συρρέουσιν τε πάντες οἱ ποταμοὶ καὶ ἐκ τούτου πάλιν
ἐκρέουσιν· γίγνονται δὲ ἕκαστοι τοιοῦτοι δι' οἷας ἂν καὶ 30

7 αὐτῶν Tubing. αὐτῶν Heindorf and Bekk. 11 στενώτερα
Bekk. 19 ἐκάστους Bekk. Stallb. with the mss. ἐκείνους Herm. cj.

τῆς γῆς ῥέωσιν. ἡ δ' αἰτία ἐστὶ τοῦ ἐκρεῖν τε ἐντεῦθεν B
 καὶ εἰσρεῖν πάντα τὰ ῥεύματα, ὅτι πυθμένα οὐκ ἔχει
 οὐδὲ βάσιν τὸ ὑγρὸν τοῦτο. αἰωοεῖται δὴ καὶ κυμαίνει
 ἄνω καὶ κάτω, καὶ ὁ αἶρ καὶ τὸ πνεῦμα τὸ περὶ αὐτὸ
 5 ταῦτόν ποιεῖ· ξυνέπεται γὰρ αὐτῷ καὶ ὅταν εἰς τὸ ἐπ'
 ἐκεῖνα τῆς γῆς ὀρμήσῃ καὶ ὅταν εἰς τὸ ἐπὶ τάδε, καὶ
 ὥσπερ τῶν ἀναπνεόντων αἰὲ ἐκπνεῖ τε καὶ ἀναπνεῖ
 ῥέον τὸ πνεῦμα, οὕτω καὶ ἐκεῖ ξυναιωρούμενον τῷ ὑγρῷ
 τὸ πνεῦμα δεινούς τινας ἀνέμους καὶ ἀμυχάνους παρέ-
 10 χεται καὶ εἰσιὸν καὶ ἐξιόν. ὅταν τε οὖν [ὀρμήσαν]
 ὑποχωρήσῃ τὸ ὕδωρ εἰς τὸν τόπον τὸν δὴ κάτω κα- C
 λούμενον, τοῖς κατ' ἐκεῖνα τὰ ῥεύματα διὰ τῆς γῆς
 εἰσρεῖ τε καὶ πληροῖ αὐτὰ ὥσπερ οἱ ἐπαντλοῦντες·
 ὅταν τε αὐτὸ ἐκείθεν μὲν ἀπολίπη, δεῦρο δὲ ὀρμήσῃ, τὰ
 15 ἐνθάδε πληροῖ αὐθις, τὰ δὲ πληρωθέντα ῥεῖ διὰ τῶν
 ὀχετῶν καὶ διὰ τῆς γῆς, καὶ εἰς τοὺς τόπους ἕκαστα
 ἀφικνούμενα, εἰς οὓς ἐκάστους ὁδοποιεῖται, θαλάττας
 τε καὶ λίμνας καὶ ποταμοὺς καὶ κρηνας ποιεῖ· ἐντεῦθεν
 δὲ πάλιν δυόμενα κατὰ τῆς γῆς, τὰ μὲν μακροτέρους
 20 τοποὺς περιελθόντα καὶ πλείους, τὰ δὲ ἐλάττους καὶ D
 βραχυτέρους, πάλιν εἰς τὸν Τάρταρον ἐμβάλλει, τὰ
 μὲν πολὺ κατωτέρω ἢ ἐπηντλεῖτο, τὰ δὲ ὀλίγον· πάντα
 δὲ υποκάτω εἰσρεῖ τῆς ἐκροῆς. καὶ ἔνια μὲν κατα-
 νικρὺ ἢ εἰσρεῖ ἐξέπεσεν, ἔνια δὲ κατὰ τὸ αὐτὸ μέρος·
 25 ἔστι δὲ ἅπαντάπασι κύκλῳ περιελθόντα, ἢ ἅπαξ ἢ
 καὶ πλεονάκις περιελιχθέντα περὶ τὴν γῆν ὥσπερ οἱ
 ὄφεις, εἰς τὸ δυνατόν κάτω καθέντα πάλιν ἐμβάλλει.
 δυνατόν δ' ἐστὶν ἐκατέρωσε μέχρι τοῦ μέσου καθίεναι, E
 πέρα δ' οὐ· ἄναντες γὰρ ἀμφοτέροις τοῖς ῥέμασι τὸ
 30 ἐκατέρωθεν γίγνεται μέρος.

10 [ὀρμήσαν] om. Bodl. pr. m. bracketed by Stallb. and Herm.
 25 ἔστι δὲ καὶ Bekk. with two mss.

LXI. Τὰ μὲν οὖν δὴ ἄλλα πολλά τε καὶ μεγάλα
καὶ παντοδαπὰ ρεύματά ἐστι' τυγχάνει δ' ἄρα ὄντα
ἐν τούτοις τοῖς πολλοῖς τέτταρ' αἷτα ρεύματα, ὧν τὸ
μὲν μέγιστον καὶ ἐξωτάτω ρέον περὶ κύκλῳ ὁ καλού-
μενος Ὀκεανός ἐστι, τούτου δὲ καταντικρὺ καὶ ἐναν- 5
τίως ρέων Ἀχέρων, ὃς δι' ἐρήμων τε τόπων ρεῖ ἄλλων
113 καὶ δὴ καὶ ὑπὸ γῆν ρέων εἰς τὴν λίμνην ἀφικνεῖται
τὴν Ἀχερουσιάδα, οὗ αἱ τῶν τετελευτηκότων ψυχαὶ
τῶν πολλῶν ἀφικνοῦνται καὶ τινὰς εἰμαρμένους χρό-
νους μέινασαι, αἱ μὲν μακροτέρους, αἱ δὲ βραχυτέρους 10
πάλιν ἐκπέμπονται εἰς τὰς τῶν ζώων γενέσεις. τρίτος
δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει, καὶ ἐγγὺς
τῆς ἐκβολῆς ἐκπίπτει εἰς τόπον μέγαν πυρὶ πολλῷ
καιόμενον, καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν
θαλάττης, ζέουσιν ὕδατος καὶ πηλοῦ ἐντεῦθεν δὲ 15
B χωρεῖ κύκλῳ θολερὸς καὶ πηλώδης, περιελιττόμενος δὲ
[τῇ γῇ] ἄλλοσέ τε ἀφικνεῖται καὶ παρ' ἔσχατα τῆς
Ἀχερουσιᾶδος λίμνης, οὗ ξυμμιγνύμενος τῷ ὕδατι
περιελιχθεὶς δὲ πολλάκις ὑπὸ γῆς ἐμβάλλει κατωτέρω
τοῦ Ταρτάρου οὗτος δ' ἐστὶν ὃν ἐπονομάζουσι Πυρι- 20
φλεγέθοντα, οὗ καὶ οἱ ῥύακες ἀποσπάσματα ἀναφυ-
σῶσιν ὅπῃ ὃν τύχωσι τῆς γῆς. τούτου δ' αὖ καταν-
τικρὺ ὁ τέταρτος ἐκπίπτει εἰς τόπον πρῶτον δεινόν τε
καὶ ἄγριον, ὡς λέγεται, χρῶμα δὲ ἔχοντα ὕλον οἶον ὁ
C κυανός, ὃν δὴ ἐπονομάζουσι Στύγιον, καὶ τὴν λίμνην, 25
ἣν ποιεῖ ὁ ποταμὸς ἐμβάλλων, Στύγα· ὁ δ' ἐμπεσὼν
ἐνταῦθα καὶ δεινὰς δυνάμεις λαβὼν ἐν τῷ ὕδατι, δὺς
κατὰ τῆς γῆς, περιελιττόμενος χωρεῖ ἐναντίος τῷ Πυ-

4 περὶ Bekk. πέρι Herm. 14 καιόμενον the mss. καόμενον
Bekk. Stallb. 17 τῇ γῇ bracketed by Heind. and Herm., these
words being om. by Theodor. and Euseb. who quote the passage.
20 ἐπονομάζουσι most mss. εἰς ἐπονομάζουσι Bodl. ὃν ἐπομ. Herm.
28 ἐναντίως Bekk. here and p. 86, 3, against the Bodl. and the
good mss.

ριφλεγέθοντι καὶ ἀπαντᾷ ἐν τῇ Ἀχερουσιᾷ λίμνῃ ἐξ ἐναντίας· καὶ οὐδὲ τὸ τούτου ὕδωρ οὐδενὶ μίγνυται, ἀλλὰ καὶ οὗτος κυκλῶ περιελθὼν ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίος τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῳ
5 ἐστίν, ὥς οἱ ποιηταὶ λέγουσι, Κωκυτός.

LXII. Τούτων δὲ οὕτω πεφυκότων, ἐπειδὴν ἀφί- D
κωνται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ ὁ δαίμων
ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς
καὶ ὁσίως βιώσαντες καὶ οἱ μή. καὶ οἱ μὲν ἂν δόξωσι
10 μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα,
ἀναβάντες ἃ δὴ αὐτοῖς ὀχήματά ἐστιν, ἐπὶ τούτων
ἀφικνούνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσί τε καὶ
καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπο-
λύονται, εἴ τίς τι ἡδίκηκε, τῶν τε εὐεργεσιῶν τιμὰς
15 φέρονται κατὰ τὴν ἀξίαν ἕκαστος· οἱ δ' ἂν δόξωσιν E
ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἀμαρτημάτων, ἢ
ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους
καὶ παρανόμους πολλοὺς ἐξειργασμένοι, ἢ ἄλλα ὅσα
τοιαῦτα τυγχάνει ὄντα, τούτους δὲ ἡ προσήκουσα
20 μοῖρα ρίπτει εἰς τὸν Τάρταρον, ὅθεν οὐποτε ἐκβαίνου-
σιν. οἱ δ' ἂν ἰάσιμα μὲν, μεγάλα δὲ δόξωσιν ἡμαρτη-
κέναι ἀμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ'
ὀργῆς βίαιόν τι πράξαντες, καὶ μεταμέλον αὐτοῖς τὸν 114
ἄλλον βίον βιωσιν, ἢ ἀνδροφόνου τοιοῦτον τι ἄλλῳ
25 τρόπῳ γενωνται, τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν
Τάρταρον ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐναντὶν
ἐκεῖ γενομένους ἐκβάλλει τὸ κύμα, τοὺς μὲν ἀνδρο-
φόνους κατὰ τὸν Κωκυτόν, τοὺς δὲ πατραλοίας καὶ
μητραλοίας κατὰ τὸν Πυριφλεγέθοντα· ἐπειδὴν δὲ
30 φερόμενοί γένωνται κατὰ τὴν λίμνην τὴν Ἀχερου-
σιᾶδα, ἐνταῦθα βοῶσιν τε καὶ καλοῦσιν, οἱ μὲν οὖς
ἀπέκτειναν, οἱ δὲ οὖς ὕβρισαν, καλέσαντες δ' ἵκετεύ-

- Β οῦσι καὶ δέονται ἑᾶσαι σφᾶς ἐκβῆναι εἰς τὴν λίμνην
καὶ δέξασθαι, καὶ ἂν μὲν πείσωσιν, ἐκβαίνουσί τε καὶ
λήγουσι τῶν κακῶν, εἰ δὲ μή, φέρονται αὖθις εἰς τοὺς
Τάρταρον κακείθην πάλιν εἰς τοὺς ποταμούς, καὶ ταῦτα
πάσχοντες οὐ πρότερον παύονται, πρὶν ἂν πείσωσιν 5
οὓς ἡδίκησαν· αὕτη γὰρ ἡ δίκη ὑπὸ τῶν δικαστῶν
αὐτοῖς ἐτάχθη. οἳ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ
ὁσίως βιῶναι, οὗτοί εἰσιν οἱ τῶνδε μὲν τῶν τόπων τῶν
ἐν τῇ γῇ ἐλευθερούμενοί τε καὶ ἀπαλλαττόμενοι ὥσπερ
C δεσμωτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνού- 10
μενοι καὶ ἐπὶ τῆς γῆς οἰκίζόμενοι. τούτων δὲ αὐτῶν
οἱ φιλοσοφία ἱκανῶς καθηράμενοι ἄνευ τε σωμάτων
ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκή-
σεις ἔτι τούτων καλλίους ἀφικνούνται, ἥς οὔτε ῥάδιον
δηλῶσαι οὔτε ὁ χρόνος ἱκανὸς ἐν τῷ παρόντι. ἀλλὰ 15
τούτων δὲ ἕνεκα χρή ὧν διεληλύθαμεν, ὦ Σιμμία, πᾶν
ποιεῖν, ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετα-
σχεῖν· καλὸν γὰρ τὸ ἀθλον καὶ ἡ ἐλπίς μεγάλη.
- D LXIII. Τὸ μὲν οὖν ταῦτα δισχυρίσασθαι οὕτως
ἔχειν, ἃς ἐγὼ διελέλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί· 20
ὅτι μέντοι ἡ ταύτ' ἐστὶν ἡ τοιαύτ' ἅττα περὶ τὰς
ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπεὶ περ ἀθάνατόν γε ἡ
ψυχὴ φαίνεται οὖσα, τοῦτο καὶ πρέπει μοι δοκεῖ
καὶ ἄξιον κινδυνεύσαι οἰομένῳ οὕτως ἔχειν· καλὸς γὰρ
ὁ κίνδυνος· καὶ χρή τὰ τοιαῦτα ὥσπερ ἐπάδειν ἑαυτῷ, 25
διὸ δὴ ἔγωγε καὶ πάλαι μηχανῶμαι τὸν μῦθον. ἀλλὰ
τούτων δὲ ἕνεκα θαρρεῖν χρή περὶ τῇ ἑαυτοῦ ψυχῇ
- E ἄνδρα, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ
τὸ σῶμα καὶ τοὺς κόσμους εἶσε χαίρειν, ὥς ἀλλοτρί-
ους τε ὄντας καὶ πλέον θάτερον ἡγησάμενος ἀπεργά- 30

6 ἡδίκησαν Bodl. and nearly all mss. ἡδικήκασιν Bekk. with three mss. 11 ἐπὶ τῆς γῆς. Bekk from Stobaeus, Theodor. and Euseb. τῆς om. in all mss. and by Herm.

ζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε καὶ
 κοσμήσας τὴν ψυχὴν οὐκ ἀλλοτρίῳ ἀλλὰ τῷ αὐτῆς
 κόσμῳ, σωφροσύνη τε καὶ δικαιοσύνη καὶ ἀνδρεία καὶ
 ἐλευθερία καὶ ἀληθεία, οὕτω περιμένει τὴν εἰς Ἄιδου 115
 5 πορείαν, ὡς πορευσόμενος ὅταν ἡ εἰμαρμένη καλῇ.
 ὑμεῖς μὲν οὖν, ἔφη, ὦ Σιμμία τε καὶ Κέβης καὶ οἱ
 ἄλλοι, εἰσαυθις ἐν τινι χρόνῳ ἕκαστοι πορεύσεσθε·
 ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικός, ἡ εἰμαρ-
 μένη, καὶ σχεδὸν τί μοι ὦρα τραπέσθαι πρὸς τὸ λου-
 10 τρὸν· δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσάμενον πιεῖν τὸ
 φάρμακον καὶ μὴ πράγματα ταῖς γυναιξὶ παρέχειν
 νεκρὸν λούειν.

LXIV. Ταῦτα δὴ εἰπόντος αὐτοῦ ὁ Κρίτων, Εἴεν,
 ἔφη, ὦ Σώκρατες· τί δὲ τούτοις ἡ ἐμοὶ ἐπιστέλλεις ἡ Β
 15 περὶ τῶν παίδων ἢ περὶ ἄλλου του, ὅτι ἂν σοι ποιοῦν-
 τες ἡμεῖς ἐν χάριτι μάλιστα ποιοῖμεν; Ἄπερ αἰεὶ
 λέγω, ἔφη, ὦ Κρίτων, οὐδὲν καινότερον· ὅτι ὑμῶν
 αὐτῶν ἐπιμελούμενοι ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ
 ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττ' ἂν ποιῇτε, κἂν μὴ
 20 νῦν ὁμολογήσητε· ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελήτε, καὶ
 μὴ θέλητε ὥσπερ κατ' ἔχνη κατὰ τὰ νῦν τε εἰρημένα
 καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδ' ἐὰν πολλὰ
 ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον C
 ποιήσετε. Ταῦτα μὲν τοίνυν προθυμηθησόμεθα, ἔφη,
 25 οὕτω ποιεῖν· θάπτωμεν δέ σε τίνα τρόπον; Ὅπως ἂν,
 ἔφη, βούλησθε, εἰάνπερ γε λάβητέ με καὶ μὴ ἐκφύγω
 ὑμᾶς. γελάσας δὲ ἅμα ἡσυχῇ καὶ πρὸς ἡμᾶς ἀποβλέ-
 ψας εἶπεν, Οὐ πείθω, ἔφη, ὦ ἄνδρες, Κρίτωνα, ὥς ἐγώ
 εἰμι οὗτος ὁ Σωκράτης, ὁ νυνὶ διαλεγόμενος καὶ διατάτ-
 30 των ἕκαστον τῶν λεγομένων, ἀλλ' οἶεταί με ἐκείνον

17 ἔφη λέγω Bekk. against the Bodl. 20 ὑμῶν μὲν αὐτῶν
 Herm. with the Bodl. μὲν om. Bekk. Stallb. with many mss.

εἶναι, ὃν ὄψεται ὀλίγον ὕστερον νεκρόν, καὶ ἐρωτᾷ δὴ,
 D πῶς με θάπτῃ. ὅτι δὲ ἐγὼ πάλαι πολὺν λόγον πε-
 ποιήμαι, ὥς, ἐπειδὴν πῶ τὸ φάρμακον, οὐκέτι ὑμῶν
 παραμενῶ, ἀλλ' οἰχήσομαι ἀπὺν εἰς μακάρων δὴ
 τινὰς εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν, 5
 παραμυθούμενος ἅμα μὲν ἑμᾶς, ἅμα δ' ἐμαυτόν. ἐγ-
 γνήσασθε οὖν με πρὸς Κρίτωνα, ἔφη, τὴν ἐναντίαν
 ἐγγύην ἢ ἣν οὗτος πρὸς τοῖς δικαστὰς ἡγγυᾶτο. οὗτος
 μὲν γὰρ ἢ μὴν παραμενεῖν· ὑμεῖς δὲ ἢ μὴν μὴ παρα-
 μενεῖν ἐγγυήσασθε, ἐπειδὴν ἀποθάνω, ἀλλὰ οἰχίσε- 10
 E σθαι ἀπιόντα, ἵνα Κρίτων ῥᾶον φέρῃ, καὶ μὴ ὀρῶν μου
 τὸ σῶμα ἢ καιόμενον ἢ κατορυπτόμενον ἀγανακτῇ
 ὑπὲρ ἐμοῦ ὥς δεινὰ πάσχοντος, μηδὲ λέγῃ ἐν τῇ ταφῇ,
 ὥς ἢ προτίθεται Σωκράτῃ ἢ ἐκφέρει ἢ κατορύττει.
 εὖ γὰρ ἴσθι, ἢ δ' ὅς, ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς 15
 λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ
 κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρὴ
 116 καὶ φάναι τοῦμόν σῶμα θάπτειν, καὶ θάπτειν οὕτως
 ὅπως αἶν σοι φίλον ἢ καὶ μάλιστα ἡγῇ νόμιμον εἶναι.

LXV. Ταῦτ' εἰπὼν ἐκείνος μὲν ἀνίστατο εἰς οἶ- 20
 κημά τι ὥς λουσίμενος, καὶ ὁ Κρίτων εἶπετο αὐτῷ,
 ἡμᾶς δ' ἐκέλευε περιμένειν. περιεμένομεν οὖν πρὸς
 ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ
 ἀνασκοποῦντες, τότε δ' αὖ περὶ τῆς ξυμφορᾶς διεξ-
 ιόντες, ὅση ἡμῖν γεγονυῖα εἶη, ἀτεχνῶς ἡγούμενοι 25
 ὥσπερ πατὴρ στερηθέντες διάξειν ὀρφανοὶ τὸν ἔπειτα
 B βίον. ἐπειδὴ δὲ ἐλούσατο καὶ ἠνέχθη παρ' αὐτὸν τὰ
 παιδία—δύο γὰρ αὐτῷ νιεῖς σμικροὶ ἦσαν, εἰς δὲ μέγας
 —καὶ αἱ οἰκείαι γυναῖκες ἀφίκοντο, [ἐκειναις] ἐναντίον
 τοῦ Κρίτωνος διαλεχθεῖς τε καὶ ἐπιστείλας ἅττα ἐβού- 30

12 καόμενον Bekk. with several mss. 13 δειν ἅττα Bekk.
 ἅττα om. Bodl. and many other mss. 29 ἐκειναις bracketed by
 Herm. . ἐναντίον ἐκείναι Bodl. pr. m.

- λετο, τὰς μὲν γυναῖκας καὶ τὰ παῖδιά ἀπιέναι ἐκέλευ-
 σεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς. καὶ ἦν ἤδη ἑγγὺς ἡλίου
 δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν ἔνδον. ἐλθὼν
 δ' ἐκαθέζετο λελουμένος, καὶ οὐ πόλλ' ἄττα μετὰ ταῦτα
 5 διελέχθη, καὶ ἦκεν ὁ τῶν ἑνδεκα ὑπηρέτης καὶ στὰς
 παρ' αὐτόν, Ὡς Σώκρατες, ἔφη, οὐ καταγνώσομαι σοῦ C
 ὅπερ ἄλλων καταγιγνώσκω, ὅτι μοι χαλεπαίνουσι καὶ
 καταρῶνται, ἐπειδὴν αὐτοῖς παραγγέλλω πίνειν τὸ
 φάρμακον ἀναγκαζόντων τῶν ἀρχόντων. σὲ δ' ἐγὼ
 10 καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναϊότατον
 καὶ πραότατον καὶ ἄριστον ἄνδρα ὄντα τῶν πώποτε
 δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ
 χαλεπαίνεις, γιγνώσκεις γὰρ τοὺς αἰτίους, ἀλλ' ἐκεί-
 νοις. νῦν οὖν, οἶσθα γὰρ ἃ ἦλθον ἀγγέλλων, χαῖρέ τε
 15 καὶ πειρῶ ὡς ῥᾶστα φέρειν τὰ ἀναγκαῖα. καὶ ἅμα D
 δακρύσας μεταστρεφόμενος ἀπῆει. καὶ ὁ Σωκράτης
 ἀναβλέψας πρὸς αὐτόν, Καὶ σύ, ἔφη, χαῖρε, καὶ ἡμεῖς
 ταῦτα ποιήσομεν. καὶ ἅμα πρὸς ἡμᾶς, Ὡς ἄστεϊος,
 ἔφη, ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι τὸν χρόνον
 20 προσῆει καὶ διελέγετο ἐνίοτε καὶ ἦν ἀνδρῶν λῆστος,
 καὶ νῦν ὡς γενναίως με ἀποδακρύνει. ἀλλ' ἄγε δὴ,
 ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ
 φάρμακον, εἰ τέτριπται· εἰ δὲ μή, τριψάτω ὁ ἄνθρω-
 πος. καὶ ὁ Κρίτων, Ἄλλ' οἶμαι, ἔφη, ἔγωγε, ὦ Σώ- E
 25 κρατες, ἔτι ἡλίον εἶναι ἐπὶ τοῖς ὄρεσι καὶ οὐπω δεδυ-
 κέναι. καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλους πάννυ ὄψε πίνον-
 τας, ἐπειδὴν παραγγελθῇ αὐτοῖς, δειπνήσαντάς τε καὶ
 πιόντας εὖ μάλα, καὶ ξυγγενομένους γ' ἐνίοις ὧν ἂν
 τύχωσιν ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ

6 καταγνώσομαι γε Bekk. γε om. Bodl. and three other mss.

7 ἄλλων Bodl. τῶν ἄλλων Bekk. with four mss. 13 χαλεπαίνειis Bodl. χαλεπαίνει Bekk. Stallb. with two mss. 14 ἀγγέλλων Bodl. and many mss. ἀγγελῶν Bekk. and Cobet, Var. Lect. p. 99.

ἐγχωρεῖ. καὶ ὁ Σωκράτης, Εἰκότως γ', ἔφη, ὦ Κρίτων,
 ἐκεῖνοί τε ταῦτα ποιοῦσιν, οὓς σὺ λέγεις, οἷονται γὰρ
 κερδανεῖν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως
 117 οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδαίνειν ὀλίγον ὕστερον
 πίων ἄλλο γε ἢ γέλωτα ὀφλήσειν παρ' ἑμαυτῷ, γλι- 5
 χόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνόντος.
 ἀλλ' ἴθι, ἔφη, πιθοῦ καὶ μὴ ἄλλως ποιεῖ.

LXVI. Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδὶ
 πλησίον ἐστῶτι, καὶ ὁ παῖς ἐξελθὼν καὶ συγχρὸν χρόνον
 διατρίψας ἦκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρ- 10
 μακον, ἐν κύλικι φέροντα τετριμμένον· ἰδὼν δὲ ὁ Σω-
 κράτης τὸν ἄνθρωπον, Εἶεν, ἔφη, ὦ βέλτιστε, σὺ γὰρ
 τούτων ἐπιστήμων, τί χρή ποιεῖν; Οὐδὲν ἄλλο, ἔφη,
 B ἢ πίνοντα περιμέναι, ἕως ἂν σου βάρος ἐν τοῖς σκέλεσι
 γένηται, ἔπειτα κατακεῖσθαι· καὶ οὕτως αὐτὸ ποιήσει. 15
 καὶ ἅμα ὥρεξε τὴν κύλικα τῷ Σωκράτει· καὶ ὃς λαβὼν
 καὶ μάλα ἴλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ
 διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου,
 ἀλλ' ὥσπερ εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν
 ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τούδε τοῦ πόματος 20
 πρὸς τὸ ἀποσπείσαι τι; ἔξεστιν, ἦ οὐ; Τοσοῦτον,
 ἔφη, ὦ Σώκρατες, τρίβομεν, ὅσον οἰόμεθα μέτριον εἶναι
 C πιεῖν. Μανθάνω, ἦ δ' ὅς· ἀλλ' εὐχεσθαί γε πού τοις
 θεοῖς ἔξεστί τε καὶ χρή, τὴν μετοίκησιν τὴν ἐνθένδε
 ἐκέῖσε εὐτυχῇ γενέσθαι· ἂ δὴ καὶ ἐγὼ εὐχομαί τε καὶ 25
 γένοιτο ταύτῃ. καὶ ἅμα εἰπὼν ταῦτα ἐπισχόμενος καὶ
 μάλα εὐχερῶς καὶ εὐκόλως ἐξέπεε. καὶ ἡμῶν οἱ πολ-
 λοι τέως μὲν ἐπιεικῶς οἰοί τε ἦσαν κατέχειν τὸ μὴ

3 εἰκότως is considered spurious by Cobet, Nov. Lect. p. 102.
 some mss. have εἰκότως ταῦτα. 10 διδόναι Bodl. II. δώσω

Bekk. with the other mss. 20 πόματος the mss. Stallb. prefers
 πώματος. τί λέγεις περὶ τοῦ πώματος; ἀποσπείσαι τι; ἔξεστιν ἦ οὐ;
 Cobet, Var. Lect. p. 106. 24 μετοίκισιν Cobet, Var. Lect. p. 108.

δακρύειν, ὥς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα,
 οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ ἀστακτὶ ἐχώρει τὰ
 δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλαιον ἐμαυτὸν οὐ
 γὰρ δὴ ἐκείνόν γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οἷον ἀν-
 5 δρὸς ἐταίρου ἐστερημένος εἶην· ὁ δὲ Κρίτων ἐτι πρότε- D
 ρος ἐμοῦ, ἐπειδὴ οὐχ οἷός τ' ἦν κατέχειν τὰ δάκρυα,
 ἐξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ
 οὐδὲν ἐπαύετο δακρύων, καὶ δὴ καὶ τότε ἀναβρυχησά-
 μενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέ-
 10 κλασε τῶν παρόντων, πλήν γε αὐτοῦ Σωκράτους. ἐκεί-
 νος δέ, Οἴα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. ἐγὼ μέντοι
 οὐχ ἡκιστα τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα
 μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν E
 εἰφημίᾳ χρηὴ τελευτᾶν. ἀλλ' ἡσυχίαν τε ἄγετε καὶ
 15 καρτερεῖτε. καὶ ἡμεῖς ἀκούσαντες ἡσυχύνημέν τε καὶ
 ἐπέσχομεν τοῦ δακρύειν. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ
 βαρύνεσθαι ἔφη τὰ σκέλη, κατεκλίθη ὑπτίος· οὕτω
 γὰρ ἐκέλευεν ὁ ἄνθρωπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ
 οὗτος ὁ δοὺς τὸ φάρμακον, διαλιπὼν χρόνον ἐπεσκόπει
 20 τοὺς πόδας καὶ τὰ σκέλη, κᾶπειτα σφόδρα πιέσας αὐ-
 τοῦ τὸν πόδα ἤρετο, εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη· καὶ
 μετὰ τοῦτο αὐθις τὰς κνήμας· καὶ ἐπανιών οὕτως ἡμῖν 118
 αὐτοῖς ἐπεδείκνυτο, ὅτι ψύχοιτό τε καὶ πηγνύοιτο. καὶ
 αὐτὸς ἤπτετο καὶ εἶπεν ὅτι, ἐπειδὴν πρὸς τῇ καρδίᾳ
 25 γένηται αὐτῷ, τότε οἰχήσεται. ἤδη οὖν σχεδόν τι
 αὐτοῦ ἦν τὰ περὶ τὸ ἥτρον ψυχόμενα, καὶ ἐγκαλυψά-
 μενος, ἐνεκεκάλυπτο γάρ, εἶπεν, ὁ δὴ τελευταῖον
 ἐφθέγγετο, Ὡ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν
 ἀλεκτρύονα· ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. Ἀλλὰ

3 ἀπέκλαιον Bekk. with one ms. 9 κλάων Bekk. 22 ἡμῖν
 αὐτοῖς Bodl. αὐτοῖς om. Bekk. Stallb. 23 πηγνύτο Bodl. pr. m.
 πηγνύοιτο Bodl. corr. and other mss. πηγνύτο Bekk. Stallb. Herm.

ταῦτα, ἔφη, ἔσται, ὁ Κρίτων· ἀλλ' ὕρα, εἴ τι ἄλλο
λέγεις. ταῦτα ἐρομένου αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο,
ἀλλ' ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρω-
πος ἐξεκάλυψεν αὐτόν, καὶ ἕς τὰ ὄμματα ἔστησεν
ιδὼν δὲ ὁ Κρίτων ξυνέλαβε τὸ στόμα τε καὶ τοὺς 5
ὀφθαλμούς. ἦδε ἡ τελευταία, ᾧ Ἐχέκρατες, τοῦ ἐταίρου
ἡμῶν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαῖμεν ἄν, τῶν τότε ὧν
ἐπειράθημεν ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ
δικαιοτάτου.

NOTES.

I—IV. PROLOGUE. INCIDENTS OF THE EARLY MORNING IN THE PRISON.

I. p. 1, 1. *Αὐτός* 'personally.' The word is emphatically placed at the beginning of the first sentence and of the whole dialogue in order to vindicate greater authenticity to the whole relation. See also Don. p. 375. 5 *τί—έστω ἄττα κ.τ.λ.* 'of what nature were the things he said:' *τί* stands for *τίνα* according to an idiom frequent enough in Plato, cf. Gorg. 508 c, *σκεπτέον, τί τὰ συμβαίνοντα* or Hipp. mai. 285 D, *τί μήν έστω ἃ ἠδέως σου ἀκροῶνται* or Euthyphr. 15 A, *ἀλλὰ τί δὴ ποτ' ἂν εἴη ταῦτα*; See also Riddell § 20. Jelf § 381. But it would be perverse to correct those passages in which we find the regular construction: e.g. here 58 c, *τίνα ἦν τὰ λεχθέντα*, a phrase recurring also 102 A, at the beginning of ch. L.: see also Aeschin. adv. Timarch. § 154, *τίνα ποτ' έστιν ἃ ἀντιγέγραμμαι*. The mss. often vary in such passages, and it is therefore advisable to adopt the reading given by the best authority. 6 *έγώ* 'I for my part:' *έγώ* is omitted in many mss., but given by the Boll. and five other mss.; most editors omit it (Stallb. says 'nescio quo modo molestum ac paene inurbanum videtur'): but surely we have no right to do so against the authority of the best ms. 7 *τῶν πολιτῶν Φλιασίων*: we should expect *τῶν Φλιασίων*, and Hirschig actually has so in his text: but where the latter substantive is the name of a country or of the inhabitants of a country or city, the article is in Plato habitually omitted: see the instances quoted by Riddell, § 36. 8 *ἐπιχωμαδεύει* literally 'stays,' but as this is only the result of previous going, we have 'Ἀθήναζε'; comp. the constr. *παρεῖναι εἰς τι* and note on Apol. p. 25, 9. *τὰ νῦν*: we should suppose, a short time after the death of Soer. Phaedo is on his way from Athens to his native city Elis, and stops at Phlius on his route. This supposition affords a very natural occasion for the discourse. 9 *χρόνον*

συχροῦ 'for a long time:' comp. Sympos. 172 c, πολλῶν ἐτῶν 'Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν.—ὅστις ἄν—οἷός τ' ἦν: comp. Eur. Med. 1311, οὐκ ἔστιν ἤτις τοῦτ' ἄν 'Ἑλληνὶς γυνὴ "Ετλη ποδ', and Aristoph. Lys. 109, οὐκ εἶδον οὐδ' Ὀλισβον ὀκτωδᾶκτυλον, 'Ὅς ἦν ἄν ἡμῖν σκυτίνη 'πικουρία. 13 τὰ περὶ τῆς δίκης is an expression complete in itself, to which ὃν τρόπον ἐγένετο is added as an epexegetis. Heindorf justly says that it might also be οὐδ' ἄρα ἐπύθ. ὃν τρόπον ἐγένετο τὰ περὶ τὴν δίκην. Similar passages are Xen. Cyrop. 5, 3, 26 ἐπεὶ πύθοιτο τὰ περὶ τοῦ φρουρίου. Anab. 2, 5, 37 ὅπως μάθῃ τὰ περὶ Προξένου. See below the beginning of ch. II. 15 ταῦτα μὲν without a subsequent δέ, but the antithesis ἐκῶα δ' οὖ is readily understood by the reader. Or we have here one of the cases in which μὲν stands in the sense of μήν: see on Crito p. 40, 16. 16 πολλῶ ἵστερον: thirty days after the trial: *triginta dies in carcere et in expectatione mortis exegit*, says Seneca Epist. 8, 1 (70), 9. See the passage from Xenophon quoted on 2, 12. p. 2, 2 ἐστεμμένη with laurel-wreaths, laurel being the sacred tree of Apollo. 6 Θησεύς ποτε κ.τ.λ.: for a detailed account of this see Plut. Thes. c. 15 ff. 10 καὶ νῦν ἐτι: cf. also Plut. Thes. c. 23 f. who says that the ship was in existence until the time of Demetrius the Phalerean: τὸ δὲ πλοῖον ἐν ᾧ μετὰ τῶν ἡθελῶν ἐπλευσε καὶ πάλιν ἐσώθη, τὴν τριακόντορον, ἄχρη τῶν Δημητρίου τοῦ Φαληρέως χρόνων διεφύλαττον οἱ Ἀθηναῖοι. It is uncertain if the custom itself was observed after that time. 12 καθαρεύειν 'to be pure:' Plutarch in a passage somewhat resembling the one in Plato, Phocion p. 758 F, says ἐφάνη—ἀνοσιώτατον γεγενῆσθαι τὸ μὴδ' ἐπίσχειν τὴν ἡμέραν ἐκείνην, μὴδὲ καθαρεύσαι δημοσίου φόβου τὴν πόλιν ἐορτάζουσιν. See also below 67 A. 12 f. δημοσίᾳ μὴδένα ἀποκτ.: comp. Xenophon's account Mem. 4, 8, 2 ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιώναι διὰ τὸ Δῆλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μὴδένα ἔαν δημοσίᾳ ἀποθνήσκειν, ἕως ἄν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ. 15 ἀπολαβόντες is the technical word of ships being detained by contrary winds: so Herod. 2, 115, 2 ὑπ' ἀνέμων ἀπολαμβόντες. Thuc. 6, 22, ἦν πον ὑπὸ ἀπλοίας ἀπολαμβανώμεθα. Plato himself, Menex. 406 F, ἀπειλημένων ἐν Μιτυλήνῃ τῶν νεῶν. 16 αὐτοῖς, i.e. τοῖς ναῦταις or πλεονταίς which is easily got from the πλοῶν mentioned just before.

II. p. 2, 23 τίνα is given on the authority of the Bodl. besides which it is also found in four other mss.: see n. on p. 1, 5. 24 ἐπιτηδεῖων = ἐταίρων (Mocris' gloss. p. 164 with express

reference to this passage). So Plut. de tranq. an. 466 E, καὶ Σωκράτης μὲν ἐν δεσποτικῇ φιλοσοφῶν διελέγετο τοῖς ἐταίροις. 25 οἱ ἀρχοντες, viz. οἱ ἐνδεκα, merely denoted by the same name in the Apology 39 E, cf. also ib. 37 C where τοῖς ἐνδεκα is a gloss on τῇ δὲ καθισταμένῃ ἀρχῇ. 27 καὶ πολλοὶ γε: καὶ is here used in an emphatic sense 'and even,' atque adeo or atque alone in Latin: see n. on Apol. p. 10, 7. Gorg. 455 C ὡς ἐγὼ τινὰς σχεδὸν καὶ συχνοὺς αἰσθάνομαι. p. 3, 1 ἀλλὰ σχολάζω γε=ἀλλ' ἐγὼ σχολάζω. 5 τοὺς ἀκουσόμενους—ἐχεις, 'you have listeners of the very same disposition:' so Lach. 200 A, αὐτοὺς ἀρτι ἐφάρηται ἀνδρίας περὶ οὐδὲν εἰδώς, ἀλλ' εἰ καὶ ἐγὼ ἕτερος τοιοῦτος φανήσομαι, πρὸς τοῦτο βλέπεις. Literally ἕτερος τοιοῦτος is 'just such another.' The phrase is Herodotean: see 1, 120, 191. 3, 79. The plural shows that Echecrates was not the only auditor of Phaedo. Geddes compares below 102 A, ἡμῖν ἀποῦσι, νῦν δὲ ἀκούουσιν. 9 παρόντα με—ἐλεος εἰσῆι: here we have the verb with an accus. just as in Eur. Med. 931 we find the analogous expression εἰσῆλθέ μ' οἰκτοῖ or Iph. Aul. 491 μ' ἐλεος εἰσῆλθε. Directly afterwards we have the same verb with a dative: 59 A. 10 ἀνὴρ: comp. above 57 A ὁ ἀνὴρ. The Bodl. and many other mss. read ἀνὴρ, while the article ὁ is added by inferior mss.: ἀνὴρ is maintained by Hermann who refers to 98 B beg. of ch. XLVII, but without much reason, as our note on that passage will show, and on the other hand Stallb. justly points out that in the oblique cases the article is never omitted, if ὁ ἀνὴρ stands in the general sense of the pronoun αὐτός or ἐκεῖνος. Riddell § 38 quotes the similar indefinite use of ἀνθρωπος in three passages of Aeschines. 11 τοῦ τρόπου κ.τ.λ. 'on account of his conduct and on account of his words.' For this genitive of cause see Don. p. 480 (β). Jelf § 495. 11 f. ὡς—ἐτελεύτα is a sentence added by way of epexegetis. γενναίως 'bravely': οὐδὲν ἀγεννὲς ἢ ταπεινὸν ἐπραξεν, says Themistius (Or. 2 p. 58) of Socrates' conduct after his condemnation. 12 παρίστασθαι 'to appear,' cf. Eur. Ihes. 780, καὶ μοι καθ' ὕπνον δόξα τις παρίσταται and here below 66 B, beg. of ch. XI. 13 μηδ' εἰς Ἄιδου 'not even—,' because Socr.'s disciples considered him to be especially favoured by the gods, (θεοφιλοῦς μοίρας τετύχηκε Σωκράτης, Xen. Apol. 32), on account of Apollo's oracle (see on Apol. p. 7, 7) and perhaps also of the mysterious δαιμόνιον which seemed to establish a kind of communication between the gods and Socr. Plutarch (Mor. t. 2 p. 499 Wytt.) has the present passage in mind when writing ἀποθηήσκοντα δὲ αὐτὸν ἐμακάριζον οἱ ζῶντες ὡς οὐδ' ἐν

"*Λίδου θέας ἀνευ μοίρας ἐσόμενον*. This expression means 'without the gods ordaining it.' 16 *παρόντι* is, as it seems to me, justly referred to *μοι* by Heindorf so that the sense is *εἰκὸς ἂν δόξειεν εἶναι μοι παρόντι πένθει ἐλευνὸν εἰσεῖναι*. Stallb. prefers understanding *παρόντι πένθει* as a general sentence, saying 'latet enim in hoc participio persona indefinita.' Whichever way we take it, the two datives *παρόντι πένθει* are certainly awkward, and it is difficult to understand why Plato did not rather prefer *οὐδὲν πάνυ με ἐλευνὸν εἰσῆι, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντα πένθει*. (This reading is, as I find now, actually proposed by F. Jacobs in his *Additam.* in *Athen.* p. 97.) 17 *ἐν φιλοσοφίᾳ εἶναι* lit. 'in philosophia versari,' i. e. 'to hold philosophical conversations: so *Soph. Oed. T.* 562, *ὁ μάντις ἦν ἐν τῇ τέχνῃ* 'was engaged on his art,' and Plato himself *Meno* 91 ε, *τετταράκοντα ἔτη ἐν τῇ τέχνῃ ὄντα*. Comp. also *ἐν λόγοις εἶναι* *Xen. Cyrop.* 4, 3, 23. Jelf § 622, 3 b. 18 *τοιούτοις* 'somewhat of that character.' 19 *ἀτεχνῶς* may be translated 'somehow or other:' see n. on *Apol.* p. 3, 10. 23 *γελῶντες* and *δακρύοντες* are participles added in explanation of *οὕτω*, to which we should not supply *διεκέλιμθα*, as the construction *διδέκμαι γελῶν* is not found in Greek: Heindorf quotes *Soph. Oed. T.* 10, *τίνι τρόπῳ καθίστατε; δέσσαντες ἢ στέρξαντες*, where it is again impossible to assume a construction *δέσας καθίστηκα*. (See also Jelf § 693.) 24 *Ἀπολλόδωρος* called *ὁ μανικός* on account of his enthusiastic attachment to Socr.: n. on *Apol.* p. 20, 18. p. 4, 3 *Ἑρμογένης*: it is uncertain what Hermogenes is meant. Crito is said (*Laërt.* 2, 121) to have had four sons: Critobulus, Hermogenes, Epigenes and Ctesippus. In the circle of Socr. we find, however, another Hermogenes and Epigenes: *Ἑρμ. τοῦ Ἰπποκρίτου* *Xen. Mem.* 4, 8, 4, the poor son of a rich father, as the whole fortune had been inherited by another son, see Plato *Crat.* 384 c. 319 c. Then *Ἐπιγένης*, the son of Antiphon *ὁ Κηφισιεύς* occurs *Apol.* 33 ε: from *Xen. Mem.* 3, 12, 1, we learn that he was young and his health delicate.—*Ἀισχίνης* occurs also in the *Apol.* 33 ε, where see note. Fischer quotes *Laërt.* 3, 37, *αὐτοῦ (Ἀισχίνου) Πλάτων οὐδαμῶς τῶν αὐτοῦ συγγραμμάτων μνήμην ποιεῖται, ὅτι μὴ ἐν τῷ περὶ ψυχῆς καὶ Ἀπολογίᾳ*. 4 *Ἀντισθένης* became the founder of the Cynic sect. *ἦν* stands here emphatically in the sense of *παρῆν* which Heindorf proposes as an emendation of the ms. reading. But see Jelf, § 650, 6 Obs. *Κτήσιππος ὁ Παιαιεύς* is also mentioned *Euthyd.* 273 λ, and *Lywis* 203 λ, 206 c. ff. 5 *Μενέξενος* is the same whose name is given to one of Plato's

dialogues. He was rich and above all an admirer of Ctesippus.—*Πλάτων—ἡσθέρει*: it is a good observation by Forster that Plato means here to show the extent of his great love for Socr., by giving us to understand that the trial and the subsequent proceedings had so much shaken his health, that he was unable to be present at the last act of the drama. Xenophon is not mentioned here, as he was then in Asia Minor where he had gone a year before Socr.'s death.

8 *Σιμμία* ὁ *Θηβαῖος* καὶ *Κέβης*, both *μεγίστοι* at the time (89 A), play important parts in the dialogue. In Xen. Mem. 1, 2, 48, we have the same list as here: καὶ *Σιμμία* καὶ *Κέβης* καὶ *Φαιδῶνδης*, only the latter is in our text called *Φαιδωνίδης* according to the authority of the Bodl. and other good mss., but as he was most probably a Theban as well as the other two with whom his name is coupled, he was no doubt really called *Φαιδῶνδης*.

9 *Εὐκλείδης*, the founder of the Megaric branch of the Socratic philosophy, in which the dialectic part became most prominent. In the Theaetetus Euclides converses with Terpsion, of whom nothing further is known.

11 *Ἀρίστιππος* the chief of the Cyrenaic school.—*Κλεόμβροτος* is most probably ὁ *Ἀμβρακιώτης* who did not come to see Socr. in his prison, but on reading Socr.'s *Phaedo* killed himself by throwing himself into the sea. (See Cic. Tusc. 1, 34, 84, who relates this on the authority of Callimachus.) No doubt Plato intends here to record a censure on the conduct of both Aristippus and Cleombrotus who though near enough, yet delayed coming to assist at their master's last moments. There seems also to be a slight indication of this in the verb *ἐλέγοντο*, inasmuch as this shows that at the time there was not much communication between the two and the rest of the disciples. This was also the impression the ancients themselves gained from this passage: cf. Laert. 2, 65 (of Aristippus) *ἐκάκισεν αὐτὸν καὶ Πλάτων ἐν τῷ περὶ ψυχῆς*, and Demetr. de Eloc. § 306 quotes this as a good instance of an innuendo.

III. p. 4, 21 *πλησίον γὰρ ἦν*: cf. Plato Legg. 10, 908 A, *δεσμοτηρίων δὲ οὐτων ἐν τῇ πόλει τριῶν, ἐνὸς μὲν, κοινού τοῖς πλείστοις, περὶ ἀγορᾶν κ.τ.λ.* It was in the *ἀγορὰ* where the *ἡλιασταὶ* sat.

23 *ἀνεύγετο*, the rarer form in Attic Greek, *ἀνεώγωντο* being the approved form in the best writers, and *ἡνώγετο* in the *κοινή*, though we find *ἡνώγε* as early as Xenophon (e.g. Hell. 1, 1, 2.5, 13. 6, 21).

24 *πρῶς* is the Platonic form, not *πρωτ*, s. on Crito, p. 39, 1.—*ἀνοιχθεῖν*: both here and above the optative denotes the repetition of the action. *εἰσῆμεν* is probably the form used by Plato himself,

although the Bodl. and other good mss. read *εἰσήμεν*: but see *Protag.* 316 A (*προσήμεν*), *ib.* 362 (*ἀπήμεν*): *Krüger, Grammar* § 38, 3, 1.

p. 5, 3 *ἡμέρα* is considered spurious by Hermann, but Stallb. justly compares *Herod.* 9, 22, *τῇ ὕστερα τῇ ἡμέρῃ*, *Thuc.* 5, 73, 3, *τῇ τε προτεραίᾳ ἡμέρᾳ*, and *Eur. Hipp.* 275, *τριταίαν ἡμέραν*, *Hecl.* 32, *τριταῖον φέγγος*.

7 *περιμένειν* 'to wait,' the same expression as above *περιεμένομεν*. So *Arist. Thesmoph.* 70, *πέριμεν' ὡς ἐξέρχεται*. See Riddell's elaborate note on the difference between *ἐπιμένειν* and *περιμένειν*, § 127.

7 f. *μὴ πρότερον*—*ἔω δὲ*—: instead of this we expect rather *πρὶν δὲ*, but Stallb. justly compares *Lys. contra Eratosth.* § 71, *οὐ πρότερον εἰσε τὴν ἐκκλησίαν γενέσθαι ἔω δὲ καιρὸς ἐπιμελῶς ὑπ' αὐτοῦ ἐτηρήθη*, and other passages in which the same construction appears.

11 *ἐκέλευσε* is the reading of the Bodl. pr. m., to which Hermann prefers *ἐκέλευε*, the reading of the second hand and many other mss.: but it is easy to perceive that this is the correction of a grammarian who endeavoured to make the construction smoother by having two imperfects, *ἦκε* and *ἐκέλευε*. But comp. below 61 A, *ἐπειδὴ—ἐγένετο καὶ—διεκώλυε*, and *ib.* D, *καθῆκε—καὶ—διελέγετο*. *εἰσιόντες* significantly repeats the last word of the preceding sentence.

13 *γινώσκεις γάρ* is to a certain extent ironical: 'for you know her.' The complaints of a foolish, though affectionate woman disturb the serene harmony of the whole scene. See below 117 D, *ἐν εὐφημίᾳ χρὴ τελευτᾶν*.

14 τὸ παιδίον αὐτοῦ 'his youngest child:' most probably *Socr.*'s son *Menexenus*. *Lamprocles*, the eldest, was *νεανίσκος* at the time: *Xen. Mem.* 2, 1.

15 *ἀνευφήμησε* 'moaned out aloud:' the verb *εὐφημεῖν* is often used where rather the opposite *δυσφημεῖν* would seem appropriate: cf. *Soph. Trach.* 783 f. *ἅπας δ' ἀνευφήμησεν οἰμωγῇ λεώς*, *Τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου*. *Eur. Or.* 1335, *ἀνευφήμει δόμος*, and *Aeschyl. fr.* 38, *εὐφήμοις γόοις*.

16 *ὕστατον δὴ*: *δὴ* is just as expressive as *ergo* in *Horace's* well-known *ergo Quintilius perpetuus sopor urget*; in the same way *Ajax* says in *Soph.* 857 f. *τὸν διφρευτὴν Ἥλιον προσενέπω, Πανύστατον δὴ κοῦποι' αἰθεὶς ὕστερον*.

20 τῶν τοῦ Κρίτωνος sc. ἀκολουθῶν. The ἀκολουθοὶ are the Roman *pedisequi*. Below, 116 B, *Xanthippe* returns to *Socrates*.

21 *ἀνακαθίζομενος* 'seating himself in an erect position.'

23 *τρίβων ἄμα* 'whilst rubbing:' below, 61 C, we have the opposite order *ἄμα λέγων*, but generally *ἄμα* stands behind the participle, e.g. *Herod.* 1, 179 *ὀρύσσοντες ἄμα τὴν τάφρον ἐπλίνθινον τὴν γῆν*, and *Xen. Anab.* 3, 8, 7, *φεύγοντες ἄμα ἐτίτρωσκον*.

See Don. p. 579, § 576. Jelf, § 696, Obs. 5.—*ἀτοπον* 'curious, queer.' 24 f. *ὡς θαυμ. πέφυκε πρὸς*—'in what a marvellous relation does it stand to —;' the dative of the infinitive which follows adds the reason; translate *τῷ* 'inasmuch as:' see below, 74 D. A similar sentence occurs in Livy 5, 4, *labor voluptasque dissimillima natura societate quadam inter se naturali sunt iuncta*. 26 *ἐθέλειν* if used of inanimate objects, imparts to the sentence the value of a general observation: comp. Her. 1, 74, 3, *ἀνευ ἀναγκαίης ἰσχυρῆς συμβάσεως ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν*, and so also in the same writer 7, 50. 157. 8, 60. In Thucydides the word never has any other meaning: comp. e.g. 2, 89, 8, *ἡσσημένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γυνῶμαι πρὸς τοὺς αὐτοὺς κινδύνους ὁμοίαι εἶναι*. p. 6, 2 *ἐκ μᾶς κορυφῆς κ.τ.λ.*: cf. Gellius N. A. 6, 1, *namque iidem sunt bona et mala, felicitas et infortunitas, dolor et voluptas: alterum enim ex altero, sicut Plato ait, verticibus inter se contrariis deligatum est*. 6 *αὐτοῖς* is the dative of reference, as to the sense nearly equal to *αὐτῶν* which is the reading of inferior mss. and editions. See Riddell, § 28.

8 Hirschig writes *ἐπακολουθεῖν*, saying, 'subiunguntur enim haec tanquam e mente Aesopi.' It is, however, easy to see that there is no cogent reason for making this change. *ὥσπερ οὖν—εἰκεν=κατ' ἐμὸν νόον* Theocr. 7, 30. There is an abundance of expression in *φαίνεται* in the main clause; but this should be attributed to the unrestrained and somewhat careless style of conversational language. It is true, the instance which Stallb. quotes from Lysis 221 κ is not to the purpose: but a similar redundancy of expression may be observed in Arist. Plut. 826, *ὅηλον ὅτι τῶν χρηστῶν τις ὡς εἰκας εἶ*.

IV. p. 6, 14 *ἐντέλειν* is the technical term of adapting words to metro or melody: Protag. 326 κ *εἰς τὰ κιθαρίσματα ἐντέλονται*, and Plutarch relates of Solon *τοὺς νόμους ἐπεχείρησεν ἐντέλιναι εἰς ἕπος ἐξευεργεῖν*. Diog. Laërt. 2, 41, gives the beginning of one of Socr.'s *μῦθοι*: *Ἀἰσωπὸς ποτ' ἔλεξε Κορίνθιον ἄστυ νέμουςι, Μὴ κρίνειν ἀρετὴν λαοδίκῃ σοφίῃ*. The same writer has also preserved the first line of the *προῶμιον* (or, as he calls it, *παῖδν*) on Apollo: *Δῆλ' Ἀπολλῶν, χαῖρε, καὶ Ἄρτεμι, παῖδε κλεινώ*. It was still in existence at the time of Themistius (+ c. 390 A.D.) who speaks of it Or. p. 32, Dind. But from Diog. Laërt. himself we learn that the ancients were not quite sure of the authenticity of the poem which went under Socr.'s name.

16 *Εὐνήος*: see on Apol. p. 6, 28.

17 *ἐποιήσας* is the technical term of the occupation of the *ποιητής*.

(the 'maker' in old English): comp. especially such a passage as Euthyphr. 12 A, λέγω τὸ ἐναντίον ἧ δ ποιητῆς ἐπόνησεν, ὁ ποιήσας κ.τ.λ.

19 τοῦ ἔχειν ἀποκρ. *me habere quod respondeam*, 'that I may know how to answer.' οὐκ ἐκείνῳ βουλόμενος κ.τ.λ.: here ἐκείνῳ refers to the same person as αὐτῷ before and αὐτοῦ afterwards. Instances of this kind occur frequently in Plato; see Riddell § 49 r.

23 ἀντίτεχνος 'rival.' 23 f. οὐ ῥάδιον εἶη: it is difficult to decide if this is a sincere expression of Socr.'s opinion, or his accustomed irony. In the Apology Socr. certainly appears not to think very highly of Euenus, and here also Cebes seems to represent the man as jealous of competition and of an inquisitive nature.

25 ἀφοσιούμενος: Socr. was afraid of doing something ἀνόσιον in neglecting the injunction of the dream. —πολλὰκις 'perhaps,' a sense of the word of the most frequent occurrence in Plato; see e.g. 61 A, especially after εἰ ἄρα, comp. Lach. 179 B. Polit. 264 B. Comp. *cum saepe* Virg. Aen. 1, 148. In the following clause πολλὰκις stands of course in its common sense.

28 ὅψις 'appearance, shape.' 29 μουσικὴν ποιεῖ καὶ ἐργάζου 'h. e. *musicam fac atque tracta*. ποιεῖ ita accepit primum Socr. *pro simplici fac, deinde sensu exquisitiore ad poesin et versuum compositionem retulit*.' WITT.

p. 7, 4 ὅπερ ἐπραττον 'what I made the task of my life:' for this emphatic sense of πράττω see n. on Crito p. 45, 22.—παρακελεύεσθαι is 'to exhort to do a thing,' ἐπικελεύειν 'to encourage when one is doing it' (ἐπί denoting here 'after'). So Xen. Cyrop. 6, 3, 27, τοῖς τὸ δέον ποιοῦσιν ἐπικελεύειν.

5 φιλοσοφίας μὲν οὐσης μεγίστης μουσικῆς, cf. Strabo 10, p. 717 B, μουσικὴν ἐκάλεσαν ὁ Πλάτων καὶ ἐν πρότερον οἱ Πυθαγόρειοι τὴν φιλοσοφίαν, and especially the beautiful passage Laches 188 C, εἴταν—ἀκούω ἀνδρὸς περὶ ἀρετῆς διαλεγόμενου ἢ περὶ τινος σοφίας, ὥς ἀληθῶς ὄντος ἀνδρὸς καὶ ἀξίου τῶν λόγων ὧν λέγει, χαίρω ὑπερφύως, θεώμενος ἅμα τὸν τε λέγοντα καὶ τὰ λεγόμενα ὅτι πρέποντα ἀλλήλοις καὶ ἀρμόττοντά ἐστι' καὶ κομῶ ἡ μοι δοκεῖ μουσικὸς ὁ τοιοῦτος εἶναι, ἁρμονίαν καλλίστην ἡρμωσμένος, οὐ λύραν οὐδὲ παιδιᾶς ὄργανα, ἀλλὰ τῷ ὄντι ζῆν ἡρμωσμένος οὐ αὐτὸς αὐτοῦ τὸν βίον σύμφωνον τοῖς λόγοις πρὸς τὰ ἔργα ἀτεχνῶς Δωριστί, ἀλλ' οὐκ Ἰαστί κ.τ.λ.

9 τὴν δημῳδὴν=ἦν ὁ δῆμος (οἱ πολλοὶ) καλεῖ μουσικὴν.

11 ἀφοσιώσασθαι=τὰ ὅσια ποιήσασθαι.

13 ἐποίησα 'wrote a poem.'

15 f. μύθους, ἀλλ' οὐ λόγους: yet above, D, Cebes himself speaks of Αἰσώπου λόγοι; but Socr. takes here the two words in a stricter sense, according to which

λόγος means a true and μῦθος a fictitious or invented relation of something. So Aphthon. Progymn. μῦθος ἐστὶ λόγος ψευδής, εἰκονίζων ἀλήθειαν. Longus 2, p. 48, πάνυ ἐτέρφθησαν ὥσπερ μῦθον, σὺ λόγον, ἀκούοντες. ποιεῖν stands of course again in the same sense as just before.—In αὐτὸς οὐκ ἦ μὐθ. we notice a transition to direct speech, else we should expect οὐκ εἶην. The form ἦ instead of ἦν occurs in other places in Plato and is here expressly attested by Photius in his lexicon s. v. Ἦν.

17 ἠπιστάμην 'I knew, was acquainted with.' Protagoras (Prot. 339 b) quoting the beginning of a poem by Simonides adds, τοῦτο ἐπίστασαι τὸ ῥῆγμα (do you know the poem) ἢ πᾶν σοι διεξέλθω; 18 οἷς πρῶτοις ἐνέτιχον is, strictly speaking, superfluous after οὓς προχείρους εἶχον with which it is nearly identical in sense. But it would be perverse to suspect an interpolation, as the Platonic style is naturally profuse and redundant.

V—VII. CONVERSATION ON THE WILLINGNESS OF TRUE PHILOSOPHERS TO ESCAPE FROM THE PRISON OF THE BODY, THOUGH IT IS SINFUL TO DESTROY ONE'S OWN LIFE.

V. p. 7, 20 ὡς τάχιστα is given in our edition in conformity with the best mss. Heindorf considers these words as an interpolation, because in his opinion Socr. is not speaking of voluntary death, but of the θανάτου μελέτη peculiar to philosophers. But Stallb. justly says 'Socr. consulto per dilogiam loquitur, unde sermo deinde flectitur ad mortem voluntariam.' The author of the Epist. Socr. xiv p. 35, refers to this passage so as to support the reading of the Bodl.: Εὐνῶν τὸν κοιητὴν παρεκάλει δι' ἡμῶν, εἰ εὖ γιγνώσκουσι, ἵναί θάττον παρ' αὐτόν, ἐπειδὴ φιλόσοφος ἐστὶ διὰ τὴν ποιήσιν.

22 οἷον παρ. 'What is it that you advise,' etc. See below, 117 d, οἷον ποιεῖς.

23 πολλὰ 'on many occasions' and so=πολλάκις: cf. Parm. 126 b, Ζήνωνος ἐταίρωι πολλά ἐντετύχηκε, and similarly Lach. 197 d, ὁ Δάμων τῷ Προδίκῳ πολλά πλησιάζει. Crat. 396 d, ἔωθεν πολλά αὐτῷ συνῆν. Xen. Cyrop. 1, 5, 14, πολλὰ μοι συνόρτες ἐπίστασθε κ.τ.λ.

24 οὐδ' ὅπωστίουν: cf. Apol. 17 b (p. 1, 9). 25 ἐκὼν εἶναι: see n. on Apol. p. 31, 5. Krüger § 55, 1, 1, quotes from Xenophon τὸ ἐπ' ἐκείνοις εἶναι ἀπολώλατε, 'as far as it depends upon them, you are undone.'

25 πελσεσθαι: after this ἄν is added in some mss., but see Jelf § 424. δ (note). 25 φιλόσοφος, in reality a σοφιστής, as which he is mentioned in the Apology, 20 c.

28 πρᾶγμα 'study:' see on Apol. p. 6, 5. βιάσεται αὐτὸν sc. ἀποθανεῖν=ἀποκτενεῖ αὐτόν. 29 φασί: sc.

φιλόσοφοι and especially the Pythagoreans. But by using the word *φασί*, Socr. insinuates that for him this is still an open question. p. 8, 1 [ἀπὸ τῆς κλίνης] see crit. note. Stallb.'s argument 'verba genuina videntur vel propterea, quod ea opponuntur superioribus illis p. 60 B, ἐπὶ τὴν κλίνην συνέκ.' is anything but cogent: on the contrary, this very consideration would lead an interpolator to add the words. 2 οὕτως is not necessarily required after the participle, but serves to enforce its meaning: Heindorf quotes Rep. 9, 576 E, καταδύντες εἰς ἅπασαν (πόλιν) καὶ ἰδόντες, οὕτω δόξαν ἀποφαινόμεθα, and Lys. in Agorat. § 39, ἵνα τὰ ὕστατα δασασμένοι τοὺς αὐτῶν οὕτω τὸν βίον τελευτήσῃαν. See also here below, 67 E. 4 Hirschig writes here αὐτὸν αὐτὸν βιδέσθαι, and this seems very probable: see below, l. 15. Hirschig adds 'non opus pronomine hoc personali, ubi subiectum intelligendum in superioribus latet, uti in c οὐ μέντοι γ' ἴσως βιδάσεται αὐτόν, scil. Εὐθύος.' 5 τῷ ἀποθνήσκοντι 'a dying man:' the article with a participle often stands in a general sense, if a certain act is attributed to an uncertain person, cf. Krüger § 50, 4, 3. 7 Φιλολάῳ συγγεγονότες 'having been pupils of Ph.:' for συγγίγνεσθαι and similar expressions see n. on Apol. p. 5, 5. Philolaus was a contemporary of Socr.; the fragments commonly attributed to him are, however, of somewhat doubtful authority: see Mr I. Bywater 'On the fragments attributed to Philolaus the Pythagorean' in the (New) Journal of Philology, Vol. 1. p. 21—53. 8 σαφῶς εἰς ἀκηκόαμεν: cf. Euthyphr. 7 A, εἰ μέντοι ἀληθῶς, to which we have to supply ἀπεκρίνω from the preceding sentence. Stallb. approves of σαφές, the reading of the mss. of the second class; he says 'apparet enim rem ipsam ut incertam notari, non audiendi modum;' but the latter is the consequence of the former, as Cebes could not distinctly understand (ἀκούειν) Philolaus' doctrine on account of the manner in which it was put forth: cf. what the Scholiast says δι' αἰνιγμάτων ἐδίδασκε, καθάπερ ἦν ἔθος τοῖς Πυθαγορείοις. 9 φθόνος οὐδέτις λέγειν 'ea vobis non invidēbo' = I will not withhold it from you: cf. Soph. 217 A. Legg. 2, 644 A. 10 καὶ μάλιστα 'especially.' 11 μέλλοντα ἐκ ἀποδ. forms the subject accusative for διασκοπεῖν καὶ μυθολογεῖν. ἐκεῖσε of course = εἰς "Αἶδον, but this is intentionally avoided. μυθολογεῖν is like διαμυθολογεῖν, for which see n. on Apol. p. 35, 15: but it includes also, no doubt, a hint as to the μῦθος which follows later on in the dialogue. 12 ἐκεῖ stands for ἐκεῖσε: cf. Herod. 9, 108, ἐκεῖ ἀπῖκετο. Hirschig reads ἐκεῖσε and compares below, 107 D, and 117 C.

VI. p. 8, 17 *νῦν δὲ* is explained *πρὸ δλίγου χρόνου* by Timaeus. *δὲ νῦν* has a different meaning, 'this very minute.' 21 *ἀκούσῃς* has the emphatic sense of 'understanding:' see above l. 8. *μόνον τῶν ἄλλων ἀπάντων* is an expression not strictly logical, but easily understood. We have two constructions mixed up here: *μόνον ἀπάντων* and *διαφερόντως τῶν ἄλλων*. See also Riddell § 172. 23 *ἀπλοῦν* 'of a simple nature, without ambiguity,' since other things may be good or bad, true or untrue, according to circumstances: cf. Symp. 318 D, *πάντα γὰρ πράξις ὧδ' ἔχει· αὐτὴ ἐφ' ἑαυτῇ πραττομένη οὔτε καλὴ οὔτε αἰσχρὰ ... οὐκ ἔστι τούτων αὐτὸ καθ' αὐτὸ καλὸν οὐδέν, ἀλλ' ἐν τῇ πράξει, ὡς ἂν πραχθῇ, τοιοῦτον ἀπέβη*. 23 *οὐδέποτε τυγχάνει* is also dependent on *εἰ*, and perhaps we should therefore expect *μηδέποτε*, but we may here again notice a confusion between direct and indirect speech, of which so many and various instances occur in the best writers. *τυγχάνει* is used without a participle (*ὄντα* or *ἔχοντα* or *διακείμενα*): see Apol. 88 A; Gorg. 502 B; Protag. 313 E; Phaedr. 230 A. 24 *καὶ τὰλλα* is taken = *κατὰ τὰλλα* by Stallb.; but whichever way we may explain the difficult words which follow, it seems more natural to take *τὰλλα* as a nom. = *ὥσπερ τὰλλα τυγχάνει ὄντα*. Socr. says, 'This alone we maintain to be true under any circumstances, and not like other things which may sometimes be good, sometimes bad.' *ἔστιν ὅτε κ.τ.λ.* This is a very difficult passage which has been commented on recently by more than one scholar: see crit. note. Instead of wearying the reader with their different opinions, we will rather record what we consider a satisfactory explanation. In the first place then it is clear that *ἔστιν οἷς* is added in a loose manner after the dative *τῷ ἀνθρώπῳ*: this was felt by the scribe of one of the mss. in which we find *τῶν ἀνθρώπων*, but see Heindorf: '*τῶν ἀνθρώπων* iunctum sequenti *οἷς* praeferrem, ni intercederet *ἔστιν ὅτε*.' Socr. has stated before that, in his opinion, a man is not allowed to kill himself, and this he maintains to be true, be the circumstances of each individual case ever so different. This, he goes on, may perhaps appear strange to you, and you may think that to some men and under certain circumstances, death may be preferable to life. It is true that Geddes states that this sense 'is at variance with the drift of the passage, as well as with the spirit of Platonic sentiment:' but *τοῦτο* clearly refers to the beginning of the chapter = *τὸ μὴ θιμίτων εἶναι αὐτὸν ἑαυτὸν ἀποκτινύναι*; and again, the next clause does not admit the possibility of the reverse 25 *φαίνεται*: Hirschig's conjecture *φανείται* is plausible and per-

haps true, though not necessarily so. 28 *ἴττω* Ζεὺς: so Cebes says 'as a Boeotian (*βοιωτιάδων τῇ φωνῇ*, Xen. Anab. 3, 1, 26). The same expression is quoted from Arist. Acharn. 911, but there the genuine Boeotian *ἴττω* Δεὺς appears now in the texts in accordance with the best mss. *ἴττω*=*ἴστω*. Olympiodorus has here a good observation, *καὶ εἰκότως ἐγχωρίῳ γλώττῃ ἐχρήσατο, ἐνδεικνύμενος τὸ φυσικὸν καὶ ἐγχώριον θαῦμα ὃ εἶχε πρὸς τὸν Σωκράτην*.

p. 9, 1 οὕτω γε 'at first sight,' i.e. before it is properly considered. 2 *ἐν ἀπορρήτοις*: the most natural explanation of this seems to be of the *ἀπορρήτα* or 'esoteric' precepts of the Pythagoreans. So Socr. says of Protagoras, Theaet. 152 c, *ἡμῶν μὲν ἤνικατο τῷ πολλῷ συρφετῷ, τοῖς δὲ μαθηταῖς ἐν ἀπορρήτῳ τὴν ἀλήθειαν ἐλεγε*. Such *ἀπορρήτα* are attributed to almost all schools of philosophy by Clemens Alexandr. Strom. 5, p. 575 A, and of Plato himself *ἄγραφα* are mentioned by Aristotle Phys. Auscult. 4, 2 and by others. Numenius wrote a book *περὶ τῶν παρὰ Πλάτωνι ἀπορρήτων* (Euseb. Praep. Ev. 13, 5, p. 650 D).

3 *ἐν τινι φρουρᾷ*: cf. Cic. Cato M. c. 20, *ita fit ut illud breve vitae relicuum nec avidè appetendum senibus nec sine causa descendendum sit, vetatque Pythagoras iniussu imperatoris, id est dei, de praesidio et statione vitae decedere*. But *φρουρά* is not *statio* or *praesidium*, but 'prison.' On the fragment attributed to Philolaus *μαρτυρόνται δὲ καὶ οἱ παλαιοὶ θεολόγοι τε καὶ μάντις, ὥς διὰ τινος τιμωρίας ἡ ψυχὴ τῷ σώματι συνέζευκται καὶ καθάπερ ἐν σήματι τοῦτῳ τέθραπται* see Mr Bywater l. c. p. 47.

5 *μέγας τις* 'rather profound:' *τις* enforces the adjective; see a similar instance Crito p. 41, 2. 9 *τοῖς θεοῖς* (dative of reference) 'with regard to the gods.' Riddell § 28. As for the sentiment, comp. Legg. 906 A, *ἡμεῖς δ' αὖ κτήματα θεῶν καὶ δαιμόνων. κτημάτων* 'of your slaves:' see Porson's note on Eur. Med. 48 *παλαιὸν οἶκον κτήμα*.

12 *βούλει*: according to the rules of indirect speech we should expect *βούλοιο*, but again we observe here the intrusion of the forms of direct speech. Heindorf quotes Gorg. 464 D, *ὥστ' εἰ δέοι—διαγωνίζεσθαι—πότερος ἐπαίει περὶ τῶν χρηστῶν—λιμῷ ἂν ἀποθανεῖν τὸν ἱατρόν*.

16 *πρὶν—ἐπιτέμψῃ*: here Heindorf and Bekker insert *ἂν* after *πρὶν*. Heindorf says: 'apud poetas Atticos *πρὶν* subiunctivo saepius iungitur: apud prosae scriptores corrigi huiusmodi omnia debent.' But it becomes then necessary to correct a great many passages. Not to mention Herodotus (1, 19. 136; 6, 133; 7, 8) who might here be supposed to side with poetical usage, we may quote Thuc. 8, 9 οἱ Κορίνθιοι—οὐ προεθυμήθησαν ξυμπλεῖν πρὶν τὰ ἴσθμια—διοργάζωσιν

and *ibid.* οὐ βουλόμενοι πῶ πολέμιον ἔχειν, πρὶν τι καὶ ἰσχυρὸν λάβωσι. In two instances in Plato, *Tim.* 57 v, and *Theaet.* 169 v, the editors add *ἀν*, but see also *Legg.* 9, 873 λ. In the orators we find instances of *πρὶν* with a subj.: *Aeschin. adv. Ctesiph.* § 60 (where, however, *Reisig* and *Franke* read *πρὶν ἀν* against the mss.), and *Hyperid.* p. 7 Bab. although *Schneidewin* there too corrects *πρὶν ἀν* αὐτό. (See also *Riddell* § 68.)

VII. p. 9, 2 ῥαδίως 'easily,' i.e. 'willingly.' We have the word directly afterwards in the same meaning, 63 λ. 22 For ἀγανακτεῖν ἀπίοντας see *Jelf*, § 549 c. 24 ἀριστοὶ εἰσι τῶν ὄντων ἐπιστάται: cf. *Legg.* 10, 902 v, θεῶν γε μὴν κτήμῃντά φαμεν εἶναι πάντα ὅποσα θνητὰ ζῶα, ὥσπερ καὶ τὸν οὐρανὸν ὅλον—ἤδη τοίνυν σμικρὰ ἢ μεγάλα τις φάτω ταῦτα εἶναι τοῖς θεοῖς: οὐδετέρως γὰρ τοῖς κεκτημένοις ἡμᾶς ἀμελεῖν ἀν εἴη προσήκον, ἐπιμελεστέτοις γε οὖσι καὶ ἀρίστοις. 25 αὐτός sc. ὁ φρονιμώτατος: the construction changes from the plural in the preceding sentence to the singular, and in general transitions of this kind are not rare in Plato: cf. e.g. *Protag.* 319 d, 324 λ, 334 c. 27 ταῦτα where we should expect τοῦτο: so we have it below, 70 d. Other instances are collected by *Riddell*, § 41 v; *Jelf*, § 383 Obs. 28 ἀπὸ τοῦ δεσπότην 'from his master.' The peculiar foolishness is here the act of running away from a man whom you detest for the sole reason of him being your master. p. 10, 8 πραγματεία: 'τὴν πραγματεῖαδῃ ἀπορίαν πραγματεῖαν ἐκάλεσεν ὁ Πλάτων.' *Olympiodorus.* 9 ἐπιβλέψας no doubt with an ironical expression of the face. This irony is also perceptible in τινάς. αἰεὶ τοι: *Geddes* justly observes that there is a certain playfulness in this expression, marked also by the imitation of Homeric language, e.g. *Il.* 5, 83, αἰεὶ τοι μέγιστα θεοὶ τετληότες εἵμεν. Below, 77 λ, Cebes is described as καρτερώτατος πρὸς τὸ ἀπιστεῖν τοῖς λόγοις. 11 f. μοι—αὐτῷ is more emphatic than ἐμᾶντῳ. About the phrase τι λέγειν see n. on *Crito* p. 45, 3. 13 ἄνδρες σοφοὶ ὡς ἀληθῶς: the more usual order of words would be ἄνδρες ὡς ἀλ. σοφοί: cf. below, p. 12, 17, οἱ ὡς ἀληθῶς φιλόσοφοι, 66 v; ὁ γνησίως φιλόσοφος, but 67 d, ὁ φιλοσοφῶν ὀρθῶς. 13 ἀμείνους αὐτῶν is given by the mss., not αὐτῶν, which is the arbitrary change of many editors. *Stallb.* justly compares 107 c, below, τῇ αὐτῶν κακίας where again some editions read αὐτῶν.

VIII. SOCRATES ADVANCES THE PROPOSITION THAT BY DEATH WE ARE NOT REMOVED FROM THE PROTECTION OF THE GODS, AND AFTER A FRUITLESS WARNING OF THE EXECUTIONER, THAT THE

EXCITEMENT OF A DISPUTATION MIGHT RENDER DEATH MORE PAINFUL, SOCRATES BEGINS THE DISCUSSION.

p. 10, 21 *πιθανώτερον*, because the judges pronounced sentence against Socr. 26 οὐκ ἀγανακτῶν: but Olympiodorus reads μὴ ἀγ. There is, however, no doubt as to the choice between these two readings. Socr. says 'I should be wrong not to grieve,' but as in reality he does not grieve, he must use οὐκ, not μή. (See also Jelf, § 746, 1.) 27 *ἄνδρας τε*: as if καὶ παρὰ θεοῦς should follow; but instead of this the construction is varied.

p. 11, 1 *δοι*—*ἥξειν*: the infinitive is owing to the continued influence of *ἐλπίζω*—though we might also quote Jelf, § 804, Obs. 7. Hirschig brackets *ἥξειν*; his note is as follows 'pessum dederunt Atticum sermonem explendo ellipsin: rependum est et ἀφιξεσθαι (=ἥξειν) et ἐλπίζω: itaque, quod partim expleverunt, eo certius deprehenduntur interpolatores.' 3 οὐχ ὁμοίως viz. as I should grieve, if I were without that hope. 4 *εἶναι τι*

'that there is something in store for:' so below, 91 B, *εἰ δὲ μηδὲν ἐστὶ τελευτήσαντι*. 5 καὶ πάλαι in the ancient beliefs and traditions of the Greeks: cf. Gorg. 523 AB, *ἣν νόμος ὅδε περὶ ἀνθρώπων ἐπὶ Κρόνου καὶ αἰὲ καὶ νῦν ἐστὶ ἐστὶν ἐν τοῖς θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ ὁσίως, ἐπειδὴν τελευτήσῃ εἰς μακάρων νήσους ἀπίοντα οἰκεῖν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν* τὸν δὲ ἀδίκως καὶ ἀθέως, εἰς τὸ τῆς τίσεως τε καὶ δίκης δεσμοωτήριον, ὃ δὴ τάρταρον καλοῦσιν, *λέναι*.

7 αὐτός may stand in its usual sense 'you yourself,' but the antithesis to the following μεταδοίης becomes more marked by taking αὐτός in the meaning 'alone' (Apol. p. 10, 23). See Jelf, § 656, 3 a. 11 *πρῶτον* i.e. before I enter upon my arguments. The prolepsis in Κρίτωνα τόνδε is easily understood. 13 τί δέ—*ἄλλο γε* sc. *ἐστίν*, after which we ought to have *ἢ ὅτι πάλαι κ.τ.λ.* Comp. Arist. Eccles. 769, *τί γὰρ ἄλλο γ' ἢ φέρειν παρσκευασμένοι τὰ χρήματ' εἰσιν*. This elliptical phrase seems to have belonged more particularly to conversational language, and wherever it occurs, betrays a certain impatience on the part of the speaker. Crito is annoyed at the repeated requests of the servant.

14 ὁ μέλλων δώσειν κ.τ.λ.: comp. below, 117 A, beginning of ch. LXVI, no doubt a slave of the state, called ὁ δημόσιος by Plut. Phoc. 37, where he relates that the poison not taking effect upon Phocion, he asked for another draught: καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ λάβοι δώδεκα δραχμας, ὅσου τὴν ὀλκὴν ἠνεῖται. χρόνου δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῶν φίλων καὶ εἰπὼν ὅτι μηδὲ ἀποθαρεῖν Ἀθήνησι δωρεὰν

ἔστιν, ἐκείνου τῷ ἀνθρώπῳ δοῦναι τὸ κερμάτιον. 16 μάλλον 'too much.' 17 εἰ δὲ μὴ 'otherwise, else:' we should expect εἰ δὲ (sc. προσφέρουεν), but after a negative clause we sometimes have in Greek a condition expressed as negative which ought to be affirmative: cf. Xen. Anab. 7, 1, 8, μὴ ποιήσης ταῦτα· εἰ δὲ μὴ αἰτίαν ἔξεις. Soph. Trach. 586 f. εἰ τι μὴ δοκῶ Πράσσειν μάταιον· εἰ δὲ μὴ, πεπαύσομαι. 20 τὸ αὐτοῦ 'his own affair:' Hirschig unnecessarily conjectures τοσούτον. 21 σχεδὸν μὲν τι ᾔδῃ, 'I knew something of the kind,' viz. would be your answer: τι belongs to σχεδὸν though separated from it by μὲν: comp. Laches 192 c, σχεδὸν γάρ τι οἶδα. ᾔδῃ is expressly given for this passage by Photius Lex. p. 50, though all the mss. have ᾔδειν: but see η, on Apol. p. 23, 8. ἀλλὰ at the beginning of the sentence expresses Crito's impatience, πρᾶγματα παρέχει 'he bothers me.' 25 τῷ ὄντι i.e. seriously, with profit to himself, cf. below, 66 B, ὁ γνησίως φιλόσοφος, and p. 12, 17, ὁ ἀληθῶς φιλόσοφος.—εἰκότως may be translated 'with good reason,' or 'consistently.' 26 ἐκεῖ=ἐν Ἀίδου.

IX—XI. DEATH BEING THE SEPARATION OF THE SOUL FROM THE BODY, AND THE PHILOSOPHER'S LIFE A PREPARATION FOR DEATH, BY WHICH HE IS FREED FROM THE SERVITUDE OF THE BODY, IT FOLLOWS THAT DEATH IS NOT TO BE MET WITH REPINING. BUT ON THE PURITY ATTAINED IN THE PRESENT LIFE HAPPINESS IN DEATH DEPENDS.

IX. p. 12, 1 κινδυνεύουσιν ὅσοι κ.τ.λ., is justly explained by Riddell, § 186, to be an attraction for κινδυνεύει λεληθέναι τοὺς ἄλλους ὅτι ὅσοι κ.τ.λ. 3 ἐπιτηδεύουσιν κ.τ.λ.: cf. Cic. Tusc. 1, 30, *totā philosophorum vita, ut ait idem, commentatio mortis est*; see also below, 67 D. ἀποθνήσκειν denotes the act by which one passes into the state expressed by τεθνάναι. 6 ἀγανακτεῖν δ—: the constr. ἀγανακτεῖν τι occurs in several passages in Demosthenes and Lysias (26, 1), and is quite in harmony with the analogous constr. δυσχεραίνειν τι (Krüger, § 48, 8, 1). 8 γελασέω 'I wish to laugh.' 9 δ' is anticipated hyperbatically with οἶμαι: Riddell, § 296. 12 παρ' ἡμῖν: the only natural explanation of this is that Simmias means his own fellow-citizens; i.e. the Thebans. The Boeotians had in general an unfavourable name for their aversion to literature and intellectual pursuits. 13 θανατώσει = θανάτου ἐπιθυμοῦσι (Schol.). λεληθασιν, where we should expect λεληθε, but the verb is made to agree with the subject φιλόσοφοι

which is common to the preceding and succeeding sentences. Stallb. quotes Xen. Oec. 1, 19, *οτι πανηρότατοι γέ εἰσιν, οὐδὲ σὲ λαθάρουσιν*. Add Isocr. Panegy. 12, *οὔτοι οὐν οὐ λελήθασιν οτι τοῦτους ἐπαινοῦσιν κ.τ.λ.* 14 *τοῦτο πᾶσαι* i.e. ἀποθνήσκων.

20 *ἄλλο τι* sc. ἡγοῦμεθα (to be supplied from the preceding sentence). 26 f. *καὶ σοὶ ξ. ἄπερ καὶ ἐμοί*: the two *καὶ* are correlative; see a similar instance Apol. p. 9, 16, and below, 76 n.

29 *ἐσπουδακέναι* 'to have made it his especial study.' 30 *οἷον* 'e.g.:' this word always stands outside the construction of the sentence, see Riddell, § 16, who quotes also below, 73 c, *πῶς λέγεις; — οἷον τὰ τοιαῦτα*. 78 d, *τῶν πολλῶν καλῶν οἷον ἀνθρώπων*. 83 b, *κακὸν ἔπαθεν ἀπ' αὐτῶν...οἷον ἡ νοσήσας ἡ κ.τ.λ.* p. 13, 4 *ἱματίων*

διαφερόντων, 'splendid clothes;' very much in contrast to Socr.'s own dress, which Xen. Mem. 1, 6, 2, calls *ἱματίων φαῦλον*. As to *ὑποδήματα*, Socr. dispensed with them altogether: Symp. 220 b, Xen. Mem. 1, 6, 2. Arist. Clouds, 103. 10 *ἀφεστάναι αὐτοῦ*

'keep aloof from it:' sc. τοῦ περὶ τὸ σῶμα. 16 *μηδὲ μετέχει*: before this we should supply *καὶ ὅς*, but according to an almost constant idiom the relative pronoun is not repeated even with verbs which require different cases: see n. on Crito, p. 47, 5, and add Rep. 5, 465 E, 8, 559 A, Gorg. 492 b, 496 b, and here below, 82 d. (See also Jelf, § 743, 2.)

X. p. 13, 20 *φρονήσεως*: for the meaning of this word cf. Cic. Off. 1, 43, 153 *prudentialiam, quam Graeci φρόνησιν dicunt, aliam quamdam intellegimus quae est rerum expetendarum fugiendarumque scientia*. 22 *οἷον τὸ τοιόνδε λέγω* is another expression to denote 'e.g.,' for which *παραδείγματος χάριν* is the later formula: cf. Charmid. 168 d, *λέγω δὲ τὸ τοιόνδε οἷον ἡ ἀκοή*. Euthyphr. 13 b, *οἷον τοιόνδε &c.* See also Don. p. 352. 23 *ἔχει* has almost the sense of *παρέχει*.

24 *οἱ ποιηταί*: according to Olympiodorus on this passage Plato means more particularly Parmenides, Empedocles, and Epicharmus: of the latter he quotes a line also known from other sources *νοῦς ὁρῇ καὶ νοῦς ἀκούει· τᾶλλα κωφὰ καὶ τυφλά*. 25 *θυλοῦσιν* is the spelling of the Bodl. and other good mss., so also below 100 b the best mss. are in favour of *πολυθυλόγητα*: see also 76 d. Eustathius on Il. 23, 396 says of this word *ἡ πλείων χρῆσις οἷδε δι' ἐνὸς λ' προφέρεται*. 27 *μὴ σαφείς* and therefore not leading to *σοφία*. The two words *σαφής* and *σοφός* belong to the same root. p. 14, 3 *λογίζεσθαι* *ratiocinari*. 5 f. On *μήτε...μήτε...μήτε...μηδέ* (according to the Bodl.) see Riddell § 52. 9 *τοῦ ὄντος* 'the really or absolutely true.' 13

αὐτὸ is not necessary, but serves to enforce the idea of existing before οὐδέν. Olympiodorus justly explains τὸ δίκαιον by ἡ ἰδέα τοῦ δικαίου.

13 f. φαμέν μέντοι νῆ Δία, a most emphatic answer in the affirmative: cf. below 68 n. 73 D.

19 ἐνὶ λόγῳ 'in one word,' i. e. to sum up, so also Gorg. 524 D.—The order in this sentence seems at first sight unusual; the sense is of course καὶ περὶ

τῆς οὐσίας τῶν ἄλλων ἐνὶ λόγῳ ἀπάντων, ὃ τυγχάνει ἑκαστον ὅν. But in the best writers (very frequently in Thucydides) a genitive may

be placed directly after a preposition before the noun on which it is dependent; so Thucyd. 3, 46 says δεῖ τὴν φυλακὴν μὴ ἀπὸ τῶν

νόμων τῆς δεινότητος ποιεῖσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐπιμελείας.—

οὐσία is the 'true being,' *essentia* in the Latin of later philosophers. The same idea is afterwards denoted by τἀληθέστατον.

Geddes justly observes that οὐσία was probably a term then newly introduced into philosophy and therefore needing explanation.

22 αὐτὸ ἑκαστον 'each taken by itself' as to its own peculiar being.

26 παρατιθέμενος lit. 'putting alongside of himself' as an instrument of which he can avail himself at any time.

27 ἐφέλκων 'dragging behind' as an encumbrance.

30 θηρεῖν: the metaphorical use of the word is easily understood. Comp. Polit.

264 A. Theaet. 198 A. So p. 15, 17, ἡ τοῦ ὄντος θήρα. In the same way Cic. de nat. deor. 1, 30 calls a 'physicus' *speculator venatorque naturae*.

p. 15, 1 ὡς ἕπος εἰπεῖν 'generally speaking:' see n. on Apol. p. 1, 4.

6 ὑπερφυῶς ὡς: comp. below 96 A, θαυμαστῶς ὡς.

XI. p. 15, 9. On ὅτι before a direct speech see n. on Apol. p. 20, 6. Crito p. 51, 9.

10 κινδυνεύει κ. τ. λ. 'It seems then that one might say a small pathway leads us out of the difficulty by the help of logical reasoning in this consideration, that —.' This

seems to be the natural explanation of this difficult passage. The word ἀνταρὸς is here used in a figurative sense: we have lost our

way, wandering about in a labyrinth (i. e. trying to find truth by means of our senses), when a small pathway leads us back into the

right road. This metaphorical use is also indicated by ὥσπερ and

τις, to which Stallb. well compares Rep. 2, 427 δοκεῖ μοι εἶναι (ἡ πόλις) ὥσπερ ὑγίης τις. The simile which we have assumed to

underlie the whole passage, is moreover preserved in the verb ἐκφέρειν, see Soph. Aj. 7 εὐ δέ σ' ἐκφέρει Κυνὸς Λακωνίης ὡς τις

εὐρὺς βάσις. The words μετὰ τοῦ λόγου have been considered by some as an interpolation, but there is no cogent reason for

assuming this although they seem at first sight to be almost identical in meaning with ἐν τῇ σκέψει. Stallb. assumes an allusion

to some Pythagorean precept *φεύγειν τὰς λεωφόρους*, and explains *ἀρπαῖς* as the small pathway that leads us out of life, i.e. death. I add his Latin translation so as to enable the student to form his own opinion on the merit of his explanation '*videtur sane tamquam semita quaedam (h. e. via arctior nec vero lata, qualis est via regia) nobis relicta esse, cuius ope in quaerenda rerum veritate, cum sensuum perturbationes maximae sint, ad propositum, h. e. ad veritatis cognitionem educamur.*' The explanation which I have adopted agrees in the main with that given by C. F. Hermann '*Gesammelte Abhandlungen*' etc. (Gött. 1849) p. 70 f. *ἐν τῇ σκέψει* can be explained and should not be changed, yet the senso would be plainer if we had *εἰς τὴν σκέψιν* as it were 'a small path leads us with the help of logical reasoning to the consideration that—.'

13 οὐ μή ποτε κτησώμεθα: see n. on Apol. p. 20, 8. Jelf § 748, c. Obs. 3.—*ικανῶς* 'to a satisfactory degree,' because we may obtain an uncertain knowledge of truth even by means of our senses.

14 τοῦτο sc. οὐ ἐπιθυμοῦμεν. 16 ἂν τινες νόσοι προσπέσωσι 'if e.g. maladies happen;' for this force of *τις* see Riddell § 50. α. α.

18 φλυαρίας 'nonsense:' φλυαρίαν καλεῖ ὁ Πλάτων πᾶν τὸ περιττόν, οὐ μόνον τὸ ἐν λόγοις, ἀλλὰ καὶ τὸ ἐν ἔργοις. (Olympiodorus).

19 τὸ λεγόμενον 'as the saying is,' shows that the expression ὑπ' αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέποτε αὐδέν was proverbial. ὡς ἀληθῶς and τῷ ὄντι are often, each by itself, added to proverbial phrases or quotations of well-known sayings; here they are joined in order to make the passage more emphatic: cf. Lach. 183 D, ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον.

25 ἐκ τούτου is again parallel with διὰ πάντα ταῦτα, but it would be perverse to doubt the genuineness of the text which rests on the authority of the mss.—ἀσχολίαν ἀγομεν φιλοσοφίας περὶ means 'we are too busy for philosophy,' cannot occupy ourselves with philosophical speculations.

28 ἀπ' αὐτοῦ sc. τοῦ σώματος.

29 παραπίπτειν 'dicitur de iis quae interveniunt casu et fortuito atque adeo tempore alieno.' FISCHER.

p. 16, 5. φρονήσεως instead of φρόνησις owing to assimilation to the case of the relative (attraction): see note on Apol. p. 37, 3. Riddell § 192.

6 ὁ λόγος σημαίνει: cf. p. 15, 10, μετὰ τοῦ λόγου.

8 For the accusative δυοῖν θάτερον see Riddell § 23. α. 11 ἐν ᾧ ἂν ζῶμεν 'while we live:' Hirschig doubts if this be Greek and writes ζῶντες ἂν ζῶμεν, comp. below 84 A.

14 ἀναπιμπλασθαι is from the antithesis καθαρεύειν easily understood to have here the more special sense 'to allow oneself to be infected:'

see n. on Apol. p. 24, 16. Riddell § 88. 17 μετὰ τοιούτων i. e. καθαρῶν. Riddell § 54. 19 ἴσως 'it is to be hoped:' so we find this word sometimes in assertions of a very definite character, where there is no trace of doubt.—μὴ καθαρῶ—θεμιστὲν ᾗ: cf. note on Apol. p. 21, 18.

XII. DEATH IS SHOWN TO BE BUT THE DELIVERANCE DESIRED BY THE TRUE PHILOSOPHER, WHO CERTAINLY OUGHT TO CONQUER THE FEAR OF DEATH BY HIS DESIRE OF PERFECT KNOWLEDGE, SINCE EVEN ORDINARY MEN HAVE OVERCOME THIS FEAR BY THE POWER OF LOVE.

XII. p. 16, 25 f. ἐλπίς—κτῆσασθαι, the inf. aor., though we should expect either the future or the aor. with ἄν: but instances without ἄν are by no means scarce, see below κ, ἐλπίς ἐστι—τυχεῖν. Sympos. 193 D, ὅς τις εἰς τὸ ἔπειτα ἐλπίδας μεγίστας παρέχεται καταστήσας ἡμᾶς εἰς τὴν ἀρχαίαν φύσιν καὶ λασόμενος μακαρίους καὶ εὐδαίμονας ποιῆσαι. 27 παρελθόντι 'past,' as we obtain this boon after our death. The reading of inferior mss., παρόντι, is simpler, but has no authority. 29 καὶ ἄλλω ἀνδρὶ: Socr. himself has already declared his conviction and anticipation of a better life after death, and here καὶ 'also' implies ἐμοί, which would, moreover, have been awkward after νῦν μοι προστεταγμένη. 29 f. οἱ παρεσκευάσθαι 'sibi comparatam esse,' the perf. infin. denotes that he has his pure mind in readiness; ὥσπερ is added, because κεκαθαρμένη is originally used of a vessel when cleansed.

p. 17, 1 ξυμβαίνει 'appears:' the construction here differs from the one used below 74 A, ἀρ' οὐν ξυμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κ.τ.λ. Instances of either construction are found in the best writers. 4 συναγείρεσθαι "τουτέστιν ἀπὸ τῆς σωματοειδοῦς ζωῆς ἐπιστρέφεισθαι:" ἀθροίζεσθαι "τουτέστιν ἀπὸ τῆς δοξαστικῆς" Olympiodorus. 6 μόνην καθ' αὐτήν is said in the same way as in other places αὐτὴν καθ' αὐτήν, and there is not the slightest reason for considering μόνην as a gloss on the parallel expression.—ὥσπερ ἐκ δεσμών ἐκ τοῦ σώματος: see Cobet's criticism as given in the crit. notes. But there is no cogent reason for omitting the second ἐκ, though in Attic prose the preposition is generally put only once in comparisons: but Heindorf justly cites below 82 κ, ὥσπερ δι' εἰργμοῦ διὰ τούτου σκοπεῖσθαι τὰ δυντα, see also 110 κ. 115 ν. Phaedr. 255 D, ὥσπερ ἐν κατόπτρῳ ἐν τῷ ἑρῶντι ἑαυτὸν ὁρῶν λεληθε. Rep. 8, 553 B, πταίσαντα ὥσπερ πρὸς ἑρματι πρὸς τῇ πόλει. See Riddell § 262 (p. 221). 15 οὕτω enforces the meaning of the

participle: see above 61 c. *τούτου* sc. *τοῦ τεθνάναι*. 16 *οὐ γελοῖον* is emphatically repeated, though a critic who reduces Plato's words to the number of words strictly necessary for the expression of an idea, may again entertain his suspicions: see crit. note.

20 *διαβέβληται τῷ σώματι* 'are at variance with the body.' Jelf § 601, 2 Obs. 3.

22 *εἰ* is inserted on the authority of the best mss., while inferior mss. are without it. Cobet is in favour of the reading of the latter (see crit. note). Heindorf is wiser in saying 'quod[εἰ] quamquam repeti e superiori membro potest, tamen, cum in optativos transeat oratio priusque *εἰ* sonet h. l. magis *quandoquidem*, alterum *si*, vix videtur a librario adiectum,' and Stallb. quotes a number of passages in which we have two protases with *εἰ*: Theaet. 147 A. Gorg. 453 c. Legg. 2, 662 cd. Protag. 311 B. (Hirschig's criticism is more sweeping: he pronounces the whole sentence *τούτου δὲ γιγνομένου εἰ φασβούτο καὶ ἀγανακτοῖεν* to be 'ieiuna sententiae periphrasis' due to a scribe. He adds 'duplicem protasin, obsecro te, ne cum Stallbaumio defendas exemplis corruptis et disparibus.') The third clause with *εἰ* is added in somewhat the same manner as may be noticed below 80 B and 81 A. Aristoph. Eccl. 218 f. ἡ δ' Ἀθηναίων πόλις, εἰ τοῦτο χρηστῶς εἶχεν, οὐκ ἂν ἐσώζετο, ἔδ' μὴ τι καὼν ἄλλο περικυρῶντο. 25 ἀπηλλάχθαι inf. perf. of the same sense as a present, e. g. ἐλευθέρους εἶναι. On present infinitives after verbs of promising, hoping, suspecting, etc. see n. to Crito p. 53, 27.

26 ἀνθρώπων παιδικὰ 'objects of affection that were merely human' (GEDDES) is said intentionally in antithesis to as it were *θεῖα παιδικὰ*: Heindorf happily compares Gorg. 482 A *φιλοσοφίαν, τὰ ἐμὰ παιδικὰ*. Geddes observes that Socr. alludes to such legends as the love of Alcestis for Admetus, Orpheus for Eurydice, and Achilles for Patroclus, 'all of whom were willing, from the power of affection, to descend to Hades.' See also Sympos. 179 D.

p. 18, 7 *οἰεσθαι γε χρὴ* 'one ought to think' they would not be unwilling to go: cf. Crito 53 D.

XIII. IN CONTRASTING THE VIRTUE OF ORDINARY MEN WITH THAT DESIRED BY TRUE PHILOSOPHERS, IT IS FOUND THAT THE COMMON VIEWS OF COURAGE AND TEMPERANCE ARE HOLLOW AND BASED ON COMPROMISE, WHILE INTELLIGENT PERCEPTION IS A NECESSARY CONSTITUENT OF TRUE VIRTUE IN ALL ITS FORMS. ONCE MORE SOCRATES EXPRESSES HIS HOPE IN DEATH.

XIII. p. 18, 11 *ὅπερ ἄρτι εἰπὼν* refers to 67 B. 13 *τοῦτο*

points to the succeeding sentence. *ὅν ἄν* = *ἐάν τινα*, a construction of which Stallb. gives numerous instances; most apposite is Herod. 1, 146 *ἀνδραγαθίῃ δ' αὐτῇ* (the following) *ἀποδέδεται*—*ὅς ἄν πολλοὺς ἀποδέξῃ παῖδας*, and in the same way we should also explain Thuc. 2, 62, 4 *ἀσχημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχοῦς καὶ δειλῶ τινι ἐγγίγνεται, καταφρόνησις δὲ ὅς ἄν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχειν*, though there the Scholiast observes *λείπει ἐκείνῳ*: but cf. Thuc. 6, 14 *τὸ καλῶς ἀρξαι τοῦτ' εἶναι ὅς ἄν τὴν πατρίδα ὠφελήσῃ*. 7, 69, 1 *νομμώτατον εἶναι οἷ ἄν—δικαιώσωσιν*.

15 οὐκ ἄρ' ἦν 'he was after all not:': *ἄρα* expresses the correction by experience of a preconceived impression: cf. Hom. Od. 16, 418 ff. 'Ἀντίνο', ὕβριν ἔχων, κακομήχανε, καὶ δέ σέ φασιν' Ἐν δῆμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν δριστον Βουλῇ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἔησθα.

16 *φιλοχρήματος καὶ φιλότιμος* 'a lover of riches and a lover of honour:' the *φιλόσοφος* strives after the goods of the soul; those who follow other ends, turn of course to the goods of the body and of chance: see the distinction made by Plato himself Legg. 3, 697 B, and also in our dialogue below 82 C.—*που* is 'probably,' in most instances.

20 τοῖς οὕτω διακειμένοις i.e. the real philosophers who treat the body in the manner indicated by Socr.—*ἡ ἀνδρεία* is in the Platonic sense the virtue of the courageous part of the soul, *σωφροσύνη* that of the *ἐπιθυμητικὴν*. 23 *πτοέομαι* is a word almost exclusively used by poets and philosophers; in the latter it denotes an inordinate desire not based upon rational grounds.

25 *ἐν φιλοσοφίᾳ ζῶσιν*: cf. above *εἶναι ἐν φιλοσοφίᾳ* and Theaet. 174 A *διάγειν ἐν φιλοσοφίᾳ*.

26 *εἰ γὰρ ἐβελήσεις* is the reading of the Bodl., but as many other good mss. have *ἐθέλεις*, it is difficult to decide between the two readings. *ἐθέλεις* is the reading adopted by most edd.: it may be defended by the similar passage Protag. 324 A *εἰ γὰρ ἐθέλεις ἐννοῆσαι τὸ κολάζειν—αὐτὸ σε διδάξει*. Alcib. 1, 122 D, *εἰ ἐθέλεις τοὺς Λακεδαιμονίων πλούτους ἰδεῖν, γνῶσκει*. On the other hand it may be said for *ἐβελήσεις*, that it is more accurate in a grammatical point of view, and being more rare in expressions of this kind, seems not very likely to have been substituted by a scribe for an original *ἐθέλεις*.—*τῶν ἄλλων* = *τῶν πολλῶν*.

p. 19, 1 *ὅταν ὑπομένωσιν* is an emphatic addition 'si quidem—' Stallb. comp. Euthyphr. 7 D, *οὐ δύναμειν ἐπὶ ἱκανὴν κρίσιν αὐτῶν ἔλθειν ἐχθροὶ ἀλλήλοις γιγνώμεθα, ὅταν γιγνώμεθα*. Phil. 81 B, *δεῖ δὲ τὸ μετὰ τοῦτο ἐν ᾧ τέ ἐστιν ἐκάτερον αὐτῶν καὶ διὰ τί πάθος γίγνησθον, ὅπου γίγνησθον, ἰδεῖν ἡμᾶς*.

2 The words *καὶ δεῖ* are most probably only a gloss, as

it is impossible to find out a difference between 'being afraid' and 'fear:' but perhaps we might also conjecture δειλῆς for δέει, whereby we obtain afterwards a complete parallelism in the repetition of this expression. Plutarch, Romul. 37 D, alludes to the expression in l. 4.: ὁ δὲ, ἐκεῖνο τὸ τοῦ Πλάτωνος, ἀτεχνῶς ὑπὸ δέους ἀνδρείος γενόμενος.

5 οἱ κόσμοι = οἱ σώφρονες: see above c where the definition of σωφροσύνη is given.

6 With the asyndeton ἀκολασίᾳ κ. τ. λ. comp. the similar passage Apol. 22 A, ἡ μὴν ἐγὼ ἐπαθὼν τι τοιοῦτον· οἱ μὲν μάλιστα εὐδοκιμοῦντες κ. τ. λ.

10 ἄλλων ἀπ. ὑπ' ἄλλων: the two ἄλλων are correlative: 'they abstain from some, being mastered by others.'

15 γὰρ stands, as it often does, in the opening clause, so that a previous ellipsis must be assumed, e. g. 'do not approve of this at once, for—.' μὴ—ᾗ 'vide ne sit.'

16 The prep. πρὸς is here used to denote interchange; see Jelf § 638 f.

22 ὠνούμενα has here a passive sense, which the verb generally admits only in the perfect ἐώνημαι: Stallb. therefore proposes to read ἐωνημένα, but there is no doubt that in agreement with πιπρασκόμενα we want a present participle, and there is no alternative but to believe that Plato has here ventured to use the present with a passive meaning. (So also Don. p. 275 and Jelf § 368, 3.) Xenophon (Equestr. 8, 2) uses ἐωνεῖτο as a passive.

24 καὶ προσγ. καὶ ἀπογ. 'no matter whether they are present or not.'

27 σκιαγραφία 'is a favourite phrase with Plato to express incompleteness or sketchiness.' OEDDES: comp. Rep. 10, 602 c. 2, 365 c, and espec. Critias 107 c, σκιαγραφία... ἀσαφεῖ καὶ ἀπατηλῇ χρώμεθα περὶ αὐτά. Cicero Tusc. 3, 2 translates σκιαγραφία by adumbrata imago. Aristophanes, Frogs 1493, uses the term σκαριφισμός for the same thing.

29 τὸ ἀληθές 'the true thing,' opp. to σκιαγραφία, which denotes merely a counterfeit.

p. 20, 1 τῶν τοιοῦτων i. e. τῶν ἡδονῶν καὶ φόβων καὶ τῶν ἄλλων. 3 καθαρμός 'differs from the foregoing κάθαρσις, as the result from the process.' OEDDES.

4 οὗτοι 'those famous men.' The mysteries are mentioned as they professed to convey καθαρμός and secure purity in another world.

5 αἰνίττεσθαι 'to indicate in an obscure manner:' the word is used of the oracles of Apollo, Apol. p. 7, 13.

6 ἐν βορβόρῳ: Plotinus who repeats this doctrine in almost the same words as we have here (Enn. 1, 6. p. 55 A) suggests the reason ὅτι τὸ μὴ καθαρὸν βορβόρῳ διὰ κακίαν φίλον.

9 The Orphic line alluded to is πολλοὶ μὲν νερθηκοφόροι, παῖροι δὲ τε βᾶκχοι. The latter is the name given to the real and enthusiastic worshippers of Diony-

sus, the first denotes those who seem to be worshippers as they bear the wand used in the Bacchic revels, though no one knows what they may really be at heart. The expression became proverbial of the frequency of profession as contrasted with the rarity of reality. Clemens Alex. quotes it, Strom. 1, § 92 and 5, § 171 as a Gentile maxim parallel to πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί, St Matth. 20, 16.

11 We get at the real force of the perf. participle *πεφιλοσοφηκότες* by considering it equal to *φιλόσοφοι ὄντες*.

11 ὦν belongs to *γενέσθαι* 'to become one of whom.'

14 ἤνυσάμην 'have achieved something for myself.' The Bodl. ms. reads *ἠύσαμεν* and the same reading is found in Clem. Al. Strom. 1 § 92: but this seems due to the error of a scribe who introduced the plural here in conformity with its employment in the apodosis, though thereby destroying the symmetry of the protasis.

20 τοῖς δὲ κ.τ.λ. should be translated 'although this appears incredible to the multitude.' Hirschig observes 'est adnotatio praepostera scioli petita ex sequentibus his: τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις, verbis Cebetis, qui demum bene hanc dubitationem adfert, non ipse Socrates.' It is very probable that Hirschig is right in his suspicion.

21 εἰ—εἰμι assumes the condition as almost certain while the optative in the apodosis upholds the hypothetical character of the whole sentence.

XIV. SOCRATES IS ASKED BY CEBES TO UNFOLD THE REASONS FOR HIS BELIEF IN A FUTURE EXISTENCE, AND AGREES TO DO SO.

XIV. p. 20, 26 ἀπιστίαν has the meaning of 'doubt,' hence the constr. with μή: Jelf § 814 b. The following sentence is rather awkwardly expressed in so far as the words οὐδαμοῦ εἰσι ἧ occur twice in close proximity. But it would be rash to suspect that in the second place these words are due to an interpolator: though it should be added that we are no worse off without them. Besides this, the asyndeton in εὐθύς is very harsh, and perhaps Zeune is right in adding καὶ before εὐθύς. (A passage similar to the present occurs below 84 B. Hirschig doubts the authenticity of the words διαφθίρηται τε καὶ ἀπολλύεται p. 21, 1, and it must be confessed that all would be smooth without them.) The constr. of εὐθύς with a participle is not rare; cf. below 75 B, *γενόμενοι εὐθύς ἐρωώμεν*, and ib. C *ἠπιστάμεθα—εὐθύς γενόμενοι*. The two participles *ἀπαλλασσόμενην* and *ἐκβαλίσουσα* belong both to εὐθύς 'the moment the soul separates itself from the body and departs from it' *οἷχεται*

διαπτομένη 'it goes flying away' ὥσπερ πν. ἢ καπνὸς διασκεδ. 'vanishing like a breath or smoke.' Plato alludes to the popular belief with regard to death: so we find in the popular poet, Homer, *Il.* Ψ 100, ψυχὴ δὲ κατὰ χθονὸς ἥτε καπνὸς Ἰλῆετο τετριγυῖα. p. 21, 5 ξυνηθροισμένη is the antithesis to διασκεδασθεῖσα. 9 παραμυθία 'iudicii confirmatio qua sententia difficilis et incredibilis ad probabilitatem explicatur,' WITTENBACH, who observes that this use of the word is especially frequent in Plutarch. In Plato *Legg.* 4, 720 α παραμυθία and πειθώ are combined.—πίστις 'proof' in its original meaning, from root πιθ- in πείθω. 10 ἀποθανόντος τοῦ ἀνθρώπου 'of man when dead,' the article generalises the substantive, and the participle stands in apposition. So below at beg. of ch. xv τελευτησάντων τῶν ἀνθρώπων. 11 φρόνησιν 'reasoning faculty:' see below 111 B. 13 διαμυθολογῶμεν: see above 61 E. 15 α belongs of course to εἰπεῖν. 17 ἀδολεσχῶ: among others, the comic poet Eupolis had bestowed upon Soer. the title of a πτωχὸς ἀδολέσχης.—οὐ περὶ προσηκόντων = περὶ οὐ προσηκόντων according to the customary order of words, cf. *Thuc.* 3, 67, 2 οὐ περὶ βραχέων. Other instances are given by Riddell § 298.

XV—XVII. ARGUMENT I.: THE CYCLE OF LIFE CANNOT END IN DEATH IN THE SENSE OF NON-EXISTENCE, AND DEATH MUST BE ONLY THE STARTING POINT OF A NEW BEGINNING.

XV. p. 21, 19 αὐτό 'the question in hand.'—εἰτε ἄρα stands here as in *Thuc.* 6, 60, 2 ἀναπείθεται—εἰτε ἄρα καὶ τὰ θντα μὴ νῦσαι εἰτε καὶ οὐ. The addition of ἄρα in the first part indicates that there is greater presumption of truth for it than for the second possibility.

21 παλαιὸς λόγος denotes most probably the doctrine of the Orphic poets and Pythagorean philosophers; cf. what Olympiodorus says in his note on this passage Ὁρφικοί τε γὰρ καὶ Πυθαγόρειοι (λόγος) δὲ πάλιν ἄγων τὰς ψυχὰς εἰς τὸ σῶμα καὶ πάλιν ἀπὸ τοῦ σώματος ἀνάγων, καὶ τοῦτο κύκλῳ πολλάκις. This doctrine is, as here, called παλαιὸς λόγος *Meno*, 81 B. Herodotus 2, 123 where he speaks of the same doctrine as peculiar to the Egyptians, observes, τοῦτω τῷ λόγῳ εἰσὶν οἱ Ἕλληνας ἐχρήσαντο, οἱ μὲν πρότερον (viz. the Orphic school), οἱ δὲ ὕστερον (the Pythagoreans), τῶν ἐγὼ εἰδῶς τὰ θνέματα οὐ γράφω. Empedocles also held the same doctrine, witness his lines ἤδη γάρ ποτ' ἐγὼ γενόμην κούρη τε κόρος τε, Θάμνος τ' οἰωνός τε καὶ εἰν ἀλλ' φαίδιμος ἰχθύς (others καὶ ἐξ ἄλλος ἐμπαρος ἰχθύς). It is scarcely necessary

to point out the construction of the words, *ὡς εἶπεν ἑκαί, ἐνθὲν δὲ ἀφικόμενοι.*

24 *πάλιν γίγνεσθαι*—*ζῶντας* is epexegetis of *τοῦτο* in the preceding words. In the same manner below, 71 B, *οὕτως* is explained by an infinitive clause.

25 *ἄλλο τι ἦ*: see n. on Apol. p. 12, 15.

27 *τοῦ ταῦτ' εἶναι* 'of this being so' or 'true.' *ταῦτα* stands where we should rather expect *τοῦτο*: but see above 62 D, *τάχ' ἂν οἴσθῃ ταῦτα φευκτέον εἶναι κ.τ.λ.* Heindorf and Hirschig adopt Forster's conj. *αὐτάς*, sc. *τὰς ψυχὰς*. p. 22, 3 *κατὰ* c. gen. has in the best Attic writers sometimes the sense 'with regard to': Krüger § 68, 24, 2. Riddell § 121 translates 'consider this not as an attribute of mankind only,' and adds '*κατὰ*, in a pregnant use, stands for *ὡς κατ' ἀνθρώπων λεγόμενον*.' See also Jelf § 628, 1, 2.

6 *ἄρα* is properly used in direct questions only, but sometimes it appears also in an indirect question, e.g. Lach. 185 D, *δεῖ καὶ τὸν σύμβουλον σκοπεῖν ἄρα τεχνικός ἐστιν*. So again directly in the next section, l. 10.—Here again the words *οὐκ ἄλλαθεν—τὰ ἐναντία* are the epexegetis of *οὕτως*. 12 *αὐτῷ* would be possible, but not necessary. In the infinitive clauses we have a remarkable instance of a transition from the plural to the singular; the simplest explanation of it may be found by assuming *αὐτά* virtually = *ἐν τοῖσι τῶν* or *τούτων τι*.

13 *ἔπειτα* is here merely temporal, as is shown by the preceding *πρότερον*: in the parallel sentence which follows it is replaced by *ἕστερον*. This is a different use from the one explained in n. on Apol. p. 6, 8.

19 *ἡκανῶς ἔχομεν τοῦτο* 'do we understand this thoroughly,' is it sufficiently proved? Phileb. 30 E, *ἔχω καὶ μάλα ἡκανῶς*. See also note on Crito p. 45, 9.

23 *δύο γενέσεις* 'two generations' i. e. two different stages of development. What is meant, is further illustrated and explained in the next chapter.

29 *κἀν εἷναι καὶ εἶναι* (for *εἶναι* is nothing else but *εἶ εἶναι*). p. 23, 3 *ἐξ ἐκατέρων*, the plural refers to more than one pair of contraries grouped together before (OXEDDES).

XVI. p. 23, 9 *αὐτοῖν* is dependent on *μεταξύ* which stands after its case: see above, 71 B. *δυσὶν ὄντων* is in apposition 'since then they are two of them.' It follows from the fact of the separate and contrary existence of life and death that we can predicate transitions from the one to the other reciprocally.

10 *συζυγίαν* sc. *τὴν τοῦ καθεῦδειν καὶ ἐγρηγορέναι* ('to be awake'). The argument is: the transition (*γένεσις*) from sleep to wakefulness is 'to awake,' and from wakefulness to sleep 'to fall asleep.'

16 *ἡκανῶς σοι* sc. *εἴρηται*: cf. Meno 75 B, *ἡκανῶς σοι ἡ ἀλλως πως ληγεί*; Gorg.

448 A, *ἐὰν σοὶ γε ἰκανῶς.*

25 σαφὲς 'well-ascertained.'

29 χωλὴ orig. 'lame,' i.e. 'defective.' Hirschig is most probably right in reading ἀνταποδοῦναι in conformity with the expression in the preceding line.

p. 24, 2 αὕτη, τὸ ἀναβιώσκεισθαι: again we have an instance of epexegetis by the addition of an infinitive.

6 ἐδόκει, above, 70 CD. On the imperfect used in reference to a preceding discussion, see n. on Crito, p. 52, 7.

7 ὅθεν δὴ πάλιν γίγνεσθαι: the relative clause stands in the infinitive, as it is conceived in dependence on ἀναγκαῖον. Stallb. justly observes that we may easily understand this by exchanging the relative ὅθεν with the demonstrative καὶ ἐκεῖθεν. See below, 109 B, *εἰς δ' ἐξυεργνηκένα.*

XVII. p. 24, 1 2 ἀδίκως 'without reason,' opp. δικαίως λέγειν below, 73 C=ὁρθῶς λ. 75 E.

12 ἀνταποδοῖοι, absolutely 'corresponded:' so below, l. 20. Jelf, § 359 (p. 12). Don. p. 426, justly notices that before (p. 23, 28) the same word is used transitively.

13 ὥσπερ ἐκ κύκλου περιώοντα, 'as it were revolving in a circle:' a common opinion of nearly all ancient philosophers.

14 ἀνακάμπτεω is the technical term of turning the chariot round the goal which from this was also called καμπτήρ: καμπὴν ποιεῖσθαι is used of returning on the same side of the race-course on which the chariot had come up to the goal.

15 οἶσθ' ὅτι 'you know' as well as I do myself: Stallb. quotes Soph. 235 E, Phaed. 73 D, Men. 85 D, Gorg. 486 A, Rep. 3, 393 D, 6, 505 A, 10, 605 D.

16 τελευτῶντα 'finally:' n. on Apol. p. 9, 10.

21 ἄν seems to be necessary in the first clause according to the rules of Attic syntax, and the loss of a little word like this in the mss. is in the present instance to be easily accounted for by considering how readily ΗΑΝΤΑΝΑΗΡΟΝ would pass into ΗΑΝΤΑΑΗΡΟΝ. But it is also possible to write πάντα λήρον—ἀποδείξει and assume a variation of the constr. in the words which follow. πάντα is, however, the subject of only the first sentence: 'all would tend to prove that the tale about Endymion is nonsense;' on the phrase λήρον ἀποδεικνύειν τι 'to prove that something is nonsense,' Wyttenbach has a very long note (in fact it is too long); as here τὸν Ἐνδυμῖωνα = τὰ κατὰ τὸν 'E. or τὰ περὶ τοῦ 'E. λεγόμενα, we have in Dio Chrysost. Or. 32, p. 384 D, αὐτὸν γὰρ οἶμαι τὸν Ἰζίωνα λήρον ἀποφαίνετε, an apparent imitation of Plato's expression. The subject of φαίνοιτο is then Ἐνδυμίων.—οὐδαμῶς φαίνεσθαι means 'to appear valueless, unimportant:' a very good instance is Demosth. de cor. § 310, ἐν οἷς οὐδαμῶς σὺ φανήσαι γεγώνως, οὐ πρῶτος, οὐ δεύτερος, οὐ τρίτος, οὐ τέταρτος, οὐ πέμπτος, οὐχ ἑκτος, οὐχ ὀκτοσσοῦν. Nobody

would think anything of Endymion's wonderful sleep, as all nature would be in the same state, all being asleep in a lazy existence uninterrupted by the process of becoming, i.e. generation.

23 καθεύδειν is epexegetis of ταύτων: cf. 73 B, 74 A, 78 c. Hirschig brackets καθεύδειν as a gloss.—κάν εἰ is here different in construction from above, 71 B; this alone shows that ἄν in κάν does not belong to the conditional clause, but to the apodosis, although there we have another ἄν: repetitions of ἄν being, however, by no means scarce, see n. on Apol. p. 2, 11. 35, 16.

25 τὸ τοῦ Ἀναξαγόρου: the beginning of his work was ὁμοῦ πάντα χρήματα ἦν, τοὺς δὲ αὐτὰ διήρε καὶ διεκόσμησε (Diog. Laërt. 2, 6). For his life see n. on Apol. p. 14, 17. Socr. makes an almost ironical allusion to A.'s philosophical tenets. p. 25, 1 ἐκ τῶν ἄλλων, i.e. any other source than of τεθνεώτες. 2 τίς μηχανῇ is a rhetorical question, and thus equal to a negative clause 'nothing can prevent,' hence we have μὴ οὐ: cf. below, 88 AB, Parmen. 143 D, Protag. 344 CE. See n. on Crito p. 40, 6. Thompson on Phaedr. 240 D, Don. § 603, Jelf § 750, 2 c.

3 καταναλωθῆναι εἰς τὸ τεθνάναι 'to become absorbed in universal death.'—οὐδὲ μία (sc. μηχανῇ) is more emphatic than οὐδεμία. 6 πάντος μάλλον: see n. on Crito p. 49, 10. Here we may translate as if it were μάλιστα. 6 f. ταῦτα οὐκ ἐξ ὁμολ. should be translated as if it were ταῦτα ὁμολογούντες οὐκ ἐξαπατώμεθα: but the construction chosen by Plato is more idiomatic Greek.

10 f. The concluding words of this sentence are considered spurious by Stallb. whose note we think it right to transcribe 'haec cum neque ex superiore argumentatione consequantur neque ad proxima transitum parent, molestissime hic inculcata sunt. videntur igitur a sciolo aliquo praepostere huc translata esse ex iis quae infra de futura animorum sorte ac fortuna disseruntur.' But though what Stallb. says is true, it does not at once follow that these words are due to an interpolator; Socr. seems here not so much to draw a conclusion from the preceding arguments as to recapitulate his conviction, part of which he believes himself to have substantiated in his discussion with Cebes. Nor is it necessary to assume here an interpolation caused by the later parts of the dialogue: only compare what we read above, 63 c, εὐελπίς εἰμι εἶναι τι τοῖς τετελευτηκόσι καί—πολὺ ἄμεινον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Without, therefore, denying the possibility of these words being an interpolation, it seems to us at the same time impossible to show the absolute necessity of their being so.

XVIII—XXIII. ARGUMENT II.: COGNITION, BEING A FORM OF REMINISCENCE, IMPLIES THE EXISTENCE OF THE COGNOSCENT PRINCIPLE PRIOR TO THE PRESENT LIFE.

XVIII. p. 25, 12 In the Phaedrus 249 c ff. the Socratic doctrine which is treated here is further illustrated. 15 καὶ κατὰ τοῦτον reverts to λόγον at the beginning of the sentence; cf. Menex. 237 D, ἐν ἐκείνῳ τῷ χρόνῳ ἐν ᾧ ἡ πᾶσα γῆ ἀπεκίδου καὶ ἔφυν ζῶα παντοδαπά, θηρία τε καὶ βοτά, ἐν τούτῳ ἡ ἡμετέρα κ.τ.λ. The old reading τοῦτο is, therefore, both against the authority of the best mss. and against the idiom. 22 ἐν λόγῳ καλλίστῳ: cf. Cic. Tusc. 1, 24, *memoriam...quam quidem Plato recordationem esse vult superioris vitae: nam in illo libro qui inscribitur Menon (31 v ff.), pusionem quandam Socrates interrogat quaedam geometrica de dimensione quadrati: ad ea sic ille respondet ut puer, et tamen ita faciles interrogationes sunt (ἐὰν τις καλῶς ἐρωτᾷ—here) ut gradatim respondens eodem perveniat quasi geometrica didicisset.* Cicero refers afterwards to the present passage in the Phaedo. 24 αὐτοὶ=μόνοι, they find the answers by themselves, unaided. 26 ποιῆσειν: the future inf. after οἶδ' ὅτι εἶναι is scarce, if not unique: it may, however, be defended by the similar constr. Rep. 5, 459 c συγχῶ τῷ ψεύδει καὶ τῇ ἀπάτῃ κυρδυνεῖ ἡμῖν δέήσειν κ.τ.λ. Perhaps we ought to accept Hirschig's conjecture ποιῆσαι: comp. below, p. 30, 25.—ἔπειτα continues the sentence as if it were not dependent on the preceding ὅτι, though in reality it ought to be so. Cebes says that in general the fact of uneducated people returning the right answers to well-put questions is a proof of his assertion; then if you go specially into mathematical questions you will find this general feature even more strongly confirmed. 27 διαγράμματα 'mathematical figures.' 28 κατηγορεῖ, 'it becomes evident:' for this use of the verb comp. Herod. 3, 115, ὁ Ἡριδανός αὐτὸ κατηγορεῖ τὸ οὐνομα ὡς ἔστιν Ἑλληνικόν. p. 26, 2 ἀπιστεῖς γὰρ δὴ, 'for I may assume (from your looks, &c.), that you do not believe.' 4 παθεῖν (the conjecture of Serranus instead of μαθεῖν of mss.), is borne out by the words ὅταν τις τοῦτο πάθῃ περὶ ἐκείνα below, l. 27: translate 'I require to feel upon my own person the effects of what we are talking about, viz. the process of remembering (being reminded).' 5 ἀναμν. is of course epexegetis of αὐτὸ τοῦτο: cf. above, 72 c, and comp. directly below, p. 27, 10, τόδε προσπάσχειν, ἐμνοεῖν. (It is needless to add that Hirschig considers

ἀναμνησθῆναι as a gloss: see above, p. 24, 23). 7 *ἀν* belongs to *ἀκούοιμι*, not to *μέντοι*.—*ἐπεχειρήσας*, viz. when the affair took place to which Cebes alludes.

11 *τοιούτω* 'expresses that it is such as the speaker has in his mind; his explanation of it to others follows, at *λέγω δέ*.' Riddell, § 53. η. 12 *λέγω δέ τίνα τρόπον*; 'solent apud Platonem qui disputantes inducuntur haud raro suum ipsi sermonem eiusmodi interrogationibus distinguere.'

STALLB. 13 *πρότερον* is given by the best mss. (the Bodl. among them), and Olympiodorus, and though it is not absolutely necessary, as the notion of precedence in regard to time is already expressed in the partic. aor. which follow—there is not the slightest reason for assuming the word to be due to interpolation, as Hermann does.—Very nearly the same expressions as here recur below, 76 A.

15 *τοῦτο* depends on *ἀνέμνησθῃ*. 17 *ὡς τὰ τοιαῦτα*: see on p. 13, 22. 21 *ἐγνώσαν* and *ἔλαβον* are instances of what may be called the paradigmatic aorist, which represents a general rule as the result of the repeated observation of individual cases and instances. 22 f. *τοῦτο δ' ἐστὶν ἀνάμνησις* 'this is what one might call recollection,' or 'this is a case of recollection.' The same words occur Phaedr. 249 c.

23 *Συμμίαν τις ἰδὼν κ.τ.λ.* Simmias and Cebes were inseparable friends: see n. on p. 59, 2. p. 27, 5 *αὐτοῦ Συμμίου* 'the living Simmias.' Hirschig brackets *ἀναμνησθῆναι* because 'ter saltem repeti non potest.' Is this criticism?

XIX. p. 27, 7 *κατὰ πάντα ταῦτα* 'in accordance with all this.' 8 *ἀπ' ἀνομοίων*: seeing a thing or a person with which I associate the idea of Simmias, I am apt to recollect Simmias himself. *ἀνόμοια* are objects *ὧν μὴ ἡ αὐτὴ ἐπιστήμη* (73 c). *ἀφ' ὁμοίων* 'fit recordatio cum eiusdem rei quae sensibus est percepta cogitatio sive idea in animo oritur, vel *ἐάν τις τι πρότερον ἢ ἰδὼν ἢ ἀκούσας*,

ἢ τινα ἄλλην αἰσθησὶν λαβὼν μόρον ἐκείνο γινῶ. STALLB. 11 *ἐννοεῖν* is exegesis of *τόδε*: see on p. 26, 4.—*ἐλλείπειν* is intransitive 'to be inferior' or 'defective' *τι* 'in some respect' *τινος* 'compared with something:' though originally this genitive is partitive. Krüger § 47, 16. 15 *ἄλλο τι—οὐδέν*: in this constr. *τι* is superfluous, but comp. above 65 E, *μῆτε τινα ἄλλην αἰσθησὶν μηδεμίαν*. Gorg. 463 A, *πράγματός τινός ἐστι μόριον οὐδενός*. Eur. Alc. 79, *ἀλλ' οὐδὲ φίλων τις πέλας οὐδεὶς*.—*παρὰ* has here the sense of 'but' or 'than:' in reality this does not differ from the use of *παρὰ* after comparatives which we find in Thucydides (1, 23, 3 *ἥλιον ἐκλείψει αἱ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα ξυνέ*—

βησαν, and 4, 6, 1 χειμῶν—μείζων παρὰ τὴν καθεστηκυῖαν ὥραν): i. e. παρὰ stands, properly speaking, in the sense 'compared to,' but may be translated by 'than.' From Plato the editors quote *Politic.* 295 E, μὴ ἐξέστω δὴ παρὰ ταῦτα ἕτερα προστάττειν, and *Rep.* 1, 337 D δειξω ἑτέραν ἀπόκρισιν παρὰ πάσας ταύτας. Directly afterwards we have the more common constr. *ἕτερον τούτων*. 16 αὐτὸ τὸ ἴσον 'abstract equality.' 19 λαβόντες sc. ἐπιστάμεθα: cf. p. 30, 29. 21 ἐκ τούτων is epanalepsis of ἐξ ὧν. 24 τῷ μὲν—τῷ δέ: though appearing equal to the one, the same things do not necessarily seem so to another. Equality in as far as it is perceived by the senses is not certain and unchangeable, as men are apt to disagree about it; but abstract equality (αὐτὸ τὸ ἴσον) always remains one and the same. For the different reading of the passage which is given by the less trustworthy mss., see the crit. notes; without disputing the possibility of the constr. *ἐνίοτε τοτέ μὲν—τοτέ δέ*, I cannot agree with Stallb. who observes 'sermonem esse de varietate ac diversitate rerum externarum imaginum ab uno eodemque homine vario tempore perceptarum vel ex proximis verbis apparet αὐτὰ σοι—ἐφάνη, ut sponte intellegatur lectioni τῷ μὲν, τῷ δέ nullum locum esse concedendum:' for though it is there made dependent on the judgment of one and the same person, it is not certain that it *must* be the same in the preceding sentence. 25 αὐτὰ τὰ ἴσα 'abstract equality' in the plural, in order to represent it as the affection of several minds, not of one only (*εἰς τοὺς πολλοὺς ἀποβλέπων νόας, ὡν ἐν ἐκάστω τὸ αὐτὸ ἴσον*, Olympiodorus): Stallb. justly compares *Parmen.* 129 B αὐτὰ τὰ ὅμοια. 27 ταῦτα τὰ ἴσα, i. e. such as are commonly called ἴσα; the pronoun stands in its original 'deictic' sense here as well as l. 29, ἐκ τούτων τῶν ἴσων. See on p. 30, 2. p. 28, 4 ἕως ἂν lit. 'so long as' = 'if:' comp. *Xen. Cyrop.* 5, 2, 11 ἕως ἂν ἀνὴρ δίκαιος ᾧ—οὐ ποτ' ἐπιλήσομαι τούτων, and the instances from Plato collected by Stallb.: *Cratyl.* 393 DE. 432 E. *Politic.* 293 BD. *Rep.* 10, 610 B. γάρ is added by mss. of inferior value, but Stallb. shows by numerous instances that Plato often adds an exegetical sentence without a connective particle. The reading *ὅταν οὖν* which is found in some editions, possesses the authority (such as it is) of some mss. of the second class. 9 αὐτὸ δ' ἐστὶν ἴσον = αὐτὸ τὸ ὅτις ἴσον 'abstract equality itself:' for a similar expression see below p. 29, 2. 10 ἐνδεῖ τι ἐκείνου: comp. p. 27, 12 ἐλλείπει τι ἐκείνου, and *Rep.* 7, 529 D τῶν ἀληθινῶν πολὺ ἐνδεῖν. The dat. τῷ—εἶναι may be translated 'in so far as it is not like equality itself,' lit.

'by being not like equality itself.' For a similar instance see p. 5, 25. τοιοῦτον is made to agree with the preceding singular ἐνδεῖ, though the regular construction would be the plural: comp. p. 29, 7 προθυμείται μὲν πάντα τοιαῦτα εἶναι. 12 βούλεσθαι is here used of an inanimate object in the same way as θέλειν above p. 5, 26 where see note. So we have below also δρέγασθαι used of things.

15 ἀναγκαῖον που sc. εἶναι: cf. 111 A below. Don. § 419 f.—τὸν τοῦτο ἐννοοῦντα is a recapitulation of the words ὅταν τίς τι ἰδὼν ἐννοήσῃ. 17 For the complete understanding of the words ἐνδεεστερώς δὲ ἔχειν we ought to supply from the preceding οὐ δὲ ἐνδ. ἔχ. φησίν: but the relative is not repeated in constructions of this kind, though the second sentence requires a different case, see above 65 A, below 82 D.

21 δρέγεται κ.τ.λ.: it is the aspiration or tendency of all things to reach their abstract ideas and become equal to them, though they always fall short of their endeavour. 26 ταῦτον πάντα ταῦτα λέγω 'idem de his omnibus praedico.' The constr. is the same as in Κορινθίους κακὰ λέγω 'I say evil things of the Corinthians.'

27 πρὸς γε δ κ.τ.λ. 'with regard to what.' 28 ἀλλὰ μὲν δὴ without a following δέ, which shows that μὲν = μήν. p. 29, 1 τὰ ἐν ταῖς αἰσθήσεσιν 'things which fall within reach of the senses.'

2 τοῦ ὁ ἔστιν ἴσον = τοῦ ὁντως ἴσου 'of abstract equality:' 74 D; below 92 D, ἡ οὐσία ἔχουσα τὴν ἐπωνυμίαν τοῦ ὁ ἔστι. Before a relative the article often appears in its original power as a demonstrative pronoun: comp. Phileb. 37 A τό γε ᾧ τὸ ἡδόμενον ἡδεται. E περὶ τὸ ἐφ' ᾧ λυπεῖται. Legg. 4, 714 E τῶν αὖ τότε ἐπισκοποῦμεν = τῶν τότε παρ' ἡμῶν ἐπισκοποῦμενων. 4 τὰλλα αἰσθάνεσθαι 'perform the other acts of the senses:' Riddell § 2 b. 6 τὰ ἐκ τῶν αἰσθήσεων ἴσα 'things considered equal in consequence of our sensual perceptions.'

ἐκεῖσε viz. to that preconceived knowledge of equality. 7 ἀνοίσσων is explained by Heindorf = ἀναφέροντες ἐνθυμεῖσθαι, better by Stallb. ἀναφέρειν ἐνθυμούμενοι, in order to understand στι. But I confess that Hirschig's conjecture appears not improbable to me, according to which the whole sentence στι—φανλότερα is an interpolation added here after the example of 74 E and 75 A.

9 f. γενομένοι εὐθύς 'directly at our birth:' see above p. 21, 2, and below I. 17. 11 πρὸ τούτων sc. πρὸ τοῦ ὁρᾶν καὶ ἀκούειν καὶ τῶν ἄλλων αἰσθήσεων. It is necessary to observe this in order to understand the inadmissibility of the reading τούτου which is found in some mss. and also added by a corr. in the Bodl.

XX. p. 29, 16 *ἔχοντες* is, strictly speaking, unnecessary because already implied in *λαβόντες*, but it is added in order to make the idea of possession more emphatic. We have of course to understand *αὐτὴν* for *ἔχοντες* also. 17 τὸ ἴσον κ.τ.λ. i.e. all relations of things with regard to size. 21 *ὅπερ* λέγω 'as has been said before:' for another instance of this phrase see p. 30, 10. It is, however, frequent enough in Plato.—For the omission of the article before *δικαίου* and *ὁσίου* Stallb. compares Gorg. 459 D, καὶ τὸ αἰσχροὺν καὶ τὸ καλὸν καὶ ἀγαθὸν καὶ κακόν and other passages. 22 *ἐπισφραγίζεσθαι* lit. 'to imprint a seal,' here 'which we mark by the name of absolute;' cf. Polit. 258 σ μίαν (*ιδεάν*) *ἐπισφραγίζεσθαι*, Phileb. 26 D *ἐπισφραγισθέντα* τῷ τοῦ μᾶλλον καὶ ἐναντίου γένει. The words directly following καὶ ἐν ταῖς ἐρ. ἐρ. κ.τ.λ. might be summarily translated 'in our dialectic investigations:' see Crito 50 C. Similar expressions are often met with in Plato: see below 78 D. Theaet. 168 D. Lach. 187 C. Rep. 7, 534 D. 27 The acc. c. inf. *εἰδότες δὲ γίγνεσθαι* is of course conceived in dependence on *ἀναγκαῖον* which should be supplied from the preceding sentence. *δὲ διδ βλεν* is a tautological expression which occurs in other passages also: Phileb. 21 B. 22 B. Legg. 2, 664 A. Politic. 295 B. So also Demosth. Leptin. § 121 *διδ παντὸς δὲ τοῦ χρόνου*. 29 f. The same definition of *λήθη* as here recurs Symp. 208 A, and Phileb. 83 E *λήθη—ἐπιστήμης ἐξοδος*. p. 30, 2 ταῦτα is in its original 'deictic' force frequently used of the objects falling under our senses: see p. 27, 27, Phileb. 58 E. Phaedr. 250 A. 3 Hirschig ingeniously supposes that *γενέσθαι* has dropt out after *πρὶν*, comp. below p. 81, 17 and 24. Hirschig adds 'pro *πρὶν* secundum Graecitatem esse debebat πρότερον sive πρόσθεν, cum *πρὶν* in oratione pedestri et senariis numquam hoc sensu iungatur indicativo.' 4 *οἰκείαν ἐπιστήμην* 'original knowledge.' 8 *ἕτερον τι* κ.τ.λ. 'to conceive an idea of something different which he had forgotten, starting from this (which he had observed with his senses and) to which this approached either by being unlike or like it.' 10 f. For *ἤτοι—ἢ* see n. on Apol. 17, 1. Jelf § 777. It is the duty of γέ to emphasize the first part of the disjunction: comp. e.g. the passage in the Apology to which reference has been made, or Protag. 331 B *ἤτοι ταυτὸν γέ ἐστι δικαιοσύνη ὁσιότητι ἢ ὅτι ὁμοιότατον*. 12 οὐδὲν ἄλλ' ἢ δν. 'they merely remember.' This phrase is originally elliptic, as we ought to explain οὐδὲν ἄλλο ποιοῦσιν, ἢ cf. Xen. Cyrop. 1, 6, 39 εἰ δὲ σύ γε μηδὲν ἢ μετενέγκας ἐκ' ἀνθρώπου τὰς μηχανάς, and Plato

himself Euthyd. 277 ϵ καὶ νῦν τοῦτω οὐδὲν ἄλλο ἢ χορεύετον. See also Bos, Ellipses Gr. ed. Schaefer, p. 646. Bekker and Hermann print ἄλλ' ἢ, but so far as I can see this would be out of place here: ἄλλ' ἢ is used after a negative clause instead of a simple ἄλλά, see note on Apol. 27, 4.

XXI. p. 30, 15 πότερον οὖν αἰρεῖ 'which of the two do you now choose' i.e. for which do you decide? Cf. Simmias' answer οὐκ ἔχω—ἐλέσθαι.

18 τόδε 'with regard to this'=in this case. 20 The words περὶ ὧν ἐπίσταται should of course be construed with δοῦναι λόγον.

24 For μὴ—οὐδεὶς see Jelf § 750, 1. 29 λαβοῦσαι sc. ἀναμνησκονται. p. 31, 3 ἅμα γιγνόμενοι 'at the same time as they were born.'

5 f. The last argument advanced by Simmias is refuted by Socr. by an indirect proof: 'suppose we acquire this knowledge at the moment of our birth, when do we then lose it? It has been assumed that we lose it at precisely the same period, and it is impossible that acquiring and losing the same knowledge should both take place simultaneously.'

8 ἐν ᾧ περ is the reading of the best mss. (the Bodl. among the number), but Stallb. prefers omitting the preposition in accordance with the inferior mss. and with the observation 'non iteratur praepositio ἐν more loquendi prope legitimo' quoting also his note on Apol. 27 d. This is, however, no reason against the reading warranted by the best authorities. (See Jelf § 650, 3.)

10 θλαθὼν ἐμαντὸν οὐδὲν εἰπὼν 'I inadvertently spoke nonsense.' 'Simmias is transfixed on the horns of a dilemma.' GEDDES.

XXII. p. 31, 13 τὰ ἐκ τῶν αἰσθήσεων 'the impressions resulting from sensual perceptions;' for the preposition, see also 75 b above, τὰ ἐκ τῶν αἰσθήσεων ἴσα.

14 ὑπάρχουσαν πρότερον sc. ἡμῶν 'which formerly was in our possession;' this is placed ἐκ παραλλήλου with ἡμετέραν οὔσαν.

16 οὕτως ὥσπερ καὶ —οὕτως καί: the correlative καὶ in comparisons is quite regular, see above 64 c. Here οὕτως is somewhat unusual in the first clause, but a similar superfluity of expression occurs in Demosth. Olynth. 1, § 15 τὸν αὐτὸν τρόπον ὥσπερ οἱ δανειζόμενοι and other instances are found elsewhere.

18 ἄλλως as much as 'in vain:' see n. on Crito p. 44, 29.

21 εἰ μὴ ταῦτα, οὐδὲ τὰδε is a good instance to exemplify the difference between οὗτος and ὅδε: see Don. p. 379 (66), and also p. 553.

21 f. For the order of words ἐφ' ᾧ, ὃ Σώκρ., ὃ Σιμμίας see below 78 ac.

23 εἰς καλὸν sc. καιρὸν 'happily, luckily:' cf. Symp. 174 ϵ , εἰς καλὸν ἦκει δπως συνδειπνήσῃ. The sense of the whole passage is 'The argument

has an admirable tendency to prove that our soul exists, in like manner, before we are born, as also the substance of which you are speaking now.' 27 *ὡς ὅσον τε μέλιστα* i.e. 'with the greatest possible amount of certainty.' 28 *ἰκανῶς* sc. *αὐτῷ ἀποδείκνυται*. p. 32, 2 *καρτερώτατος* (opp. *μαλακός*) 'the most obstinate.'

XXIII. p. 32, 8 *ἐρέστηκεν* 'stands in our way:' so Dem. Callicl. § 10 *ἢ ἂν ἐνστῇ τι* 'where there is an obstacle in the way.' 10 *διασκεδανύηται* is Hirschig's reading. The mss. give *διασκεδάννυται*, only in the Bodl. this has been corrected to *διασκεδανύηται*. Riddell § 59 p. 140 considers *διασκεδάννυται* as the indicative, but the instance quoted by him from Meno 77 A does not justify the admission of this mood here instead of the subj. Again, those grammarians who consider *διασκεδάννυται* as a subj., seem to forget that a subj. cannot be formed without a connecting vowel, and either Götting 'on Greek accents' p. 83 is right in recommending *διασκεδανύηται* or we ought at least to follow Matthiae § 209, 4 who is for writing *διασκεδανῦται*. I have preferred the former, as I feel convinced that an indicative could be easily substituted by scribes, e.g. 70 A I find *διαφθίρειται τε καὶ ἀπόλλυται* in a quotation of the passage in Stobaeus Ecl. Phys. p. 328 Gaist., and there can be no doubt that there our mss. are right in giving us the subj. Again I observe that in the passages quoted by Stallb. from Lucian and Themistius the correct subjunctives appear in recent editions, though I do not know on what authority.

12 *ἀμόθεν ποθέν* 'the mss. have *ἄλλοθεν aliunde*. Bekker proposed *ἀμόθεν alicunde*, in which he is followed by Hermann. Stallbaum adheres to the mss., although in Gorg. 492 D he reads *ἀμόθεν* against *ἄλλοθεν* of the mss. AA and M were often confounded.' GEDDES. 13 *ἀφίκεται* sc. *εἰς ἀνθρώπων σῶμα*.

19 *τέλος ἔχειν* 'if our argument shall be complete.' *μέλλω* with a present infin. is very good Attic: Krüger § 53, 8. 21 *συνθεῖναι* 'combine.' The infinitival sentence *τὸ γίνεσθαι κ.τ.λ.* is epexegetis of *ὅν (λόγον) κ.τ.λ.*

26 *ἐκ τοῦ τεθνάναι* 'from a dead state:' he might also have said as above, *ἐκ τοῦ τεθνεῶτος*. 29 *ὅπερ λέγετε* is the reading of a Paris ms., all other mss. reading *λέγεται*. Stallb. defends this by referring to above 67 C *ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται*: but it seems to me that Bekker and Hermann are right in preferring *λέγετε* which appears to be more natural.

EPISODE: SOCRATES INSISTS ON THE IMPORTANCE OF THE SUBJECT WHICH HE EXHORTS HIS FRIENDS TO STUDY WITH HELP FROM ALL QUARTERS.

XXIV. p. 33, 1 For the singular *δοκéis* comp. Eur. Hipp. 667 *πῶς νῦν προσόψει καὶ τὸ καὶ δέσποινα σή;* Xen. Anab. 2, 1, 16 *σὸ τε Ἑλλήνων ἐὶ καὶ ἡμεῖς*. See also Jelf § 392 Obs. 2.

2 *διαπραγματεύεσθαι λόγον* is to treat a question fully, cf. below, 95 E, *τὴν αἰτίαν διαπρ.*

3 *τὸ τῶν παίδων* is not connected with *δεδιδέναι*, but refers to the sentence *ὁ ἀνεμος αὐτὴν .. διασκεδάννυσιν* that is, does not mean 'to fear, as children fear,' but 'to fear, lest it be as children think it is, that the soul goes into air.' Riddell, § 14.

5 *διασκεδάννυσιν* is understood as a subj. by most editors, and if a subj. were really necessary here, we should (according to the note on p. 32, 10), be obliged to write *διασκεδανύη*, and Hirschig does so: but the words *ὡς ἀληθῶς* prove that we are justified in maintaining *διασκεδάννυσιν* as the indie. after a verb of fearing: see Jelf, § 314 a.—*ἄλλως τε καὶ κ.τ.λ.* is of course a jocose expansion of the popular idea of the soul being dissolved into the winds.

7 *ὡς δεδιότων* 'as you would do with people who are afraid:' the subj. *τωνων* being omitted.

9 *ἐνι τις καὶ ἐν ἡμῖν παῖς* is an obvious allusion to Socr.'s expression *τὸ τῶν παίδων*: later writers (Porphyrius, Themistius, Simplicius), speak of the *παῖς ἐν ἡμῖν* as the irrational part of man's being; Wyttenbach quotes from a commentary on Aristotle's Categories, *ἔστι γὰρ παῖς ἐν ἡμῖν καὶ γέρουσιν οὖσιν· τούτεστιν ἡ ἀλογος ψυχὴ ἣν δεῖ καὶ παιδεύειν· ὅθεν καὶ παιδεία εἰρηται ἡ ἀναγωγὴ, ὥς τοῦ ἐν ἡμῖν παιδὸς οὖσα καταστολή.*

11 *ὥσπερ τὰ μορμολύκεια*, *sc. φοβεῖται*. On the *μορμολύκεια* and kindred spectres very much used by nurses and foolish mothers to frighten naughty children, see Valckenaer's commentary on Theocritus' Adoniazusae in the words *μορμὴ δάκνει ἱππος*. Timaeus explains *μορμ. τὰ φοβερά τοῖς παισὶ προσώπεια*, cf. Aeschin. Socr. 3, 8, *νηπίων φόβητρα*, and Anton. Phil. 11, 23, *παίδων δέλματα*.

12 f. Socr. pursues the image commenced by Cebes in mentioning the *μορμολύκεια*, against which incantations and exorcisms were often used. But in general *ἐπάδειν* and *ἐπφθέ* are frequently used by Plato of the soothing and composing influence of wise words: cf. especially Charmid. 244, *θεραπεύεσθαι τὴν ψυχὴν ἐπφθαῖσι τισι, τὰς δὲ ἐπφθαῖ ταύτας τοὺς λόγους εἶναι τοὺς καλοὺς*. In Xenophon's Mem. 2, 6, 10, Socr. speaks in the same way of the use of *ἐπφθαῖ τινες* in making friends.

13 *ἐξεπάσητε*: cf. Soph. Oed. C. 1192, *εἰσι χεῖρες*

νόσοι κακαὶ Καὶ θυμὸς ὀξύς, ἀλλὰ νοουθετούμενοι Φίλων ἐπιφθαῖς ἐξεπείδονται φύσιν.

11 *ἐφη* is repeated as in many other passages: Heindorf quotes Xen. Oecon. 8, 15, ὁ δ' εἶπεν, ἐπισκοπῶ, *ἐφη*, ὦ ξέρε κ.τ.λ. Stallb. adds Xen. Hell. 2, 3, 52, and Plat. Erast. 132 B.

15 πολλὴ ἡ Ἑλλάς 'Greece is large:' cf. Theocr. Id. 22, 155, πολλὰ τοὶ Σπάρτα, πολλὰ δ' Ἰππῆλατος Ἄλις. Thucyd. 7, 13, 3, πολλὴ ἡ Σικελία.

21 Instead of *δυναμένους* it might also be *τοὺς δυναμένους*, but the cases in which the article is omitted in a participle of general meaning are very numerous.

22 *ἐφη*—ὁ Κλέβης: for the curious arrangement of the words Stallb. refers to 77 c, 82 c, 83 E, Rep. 5, 450 B, Parmen. 135 B.—The sense of the words *ταῦτα μὲν δὴ ὑπάρξει*, is 'that shall certainly take place,' i.e. 'be carried out.'

23 *ὅθεν* κ.τ.λ. literally translated by Cic. Nat. deor. 3, 23, 60, *sed eo iam unde huc degressi sumus revertamur*.

24 The phrase *ἐμοὶ ἡδομένῳ* (*βουλομένῳ*) *ἐστὶ* may be presumed to be familiar to the student.

24 *ἴ.* πῶς γὰρ οὐ μέλλει sc. *ἡδομένῳ μοι ἐσεσθαι*; 'How (could it happen that) it would not be so?'

XXV—XXVIII. ARGUMENT III: THE SOUL NOT BEING COMPOUNDED IS ALSO INDIVISIBLE AND EXEMPT FROM DESTRUCTION: IT IS SUPERIOR TO THE BODY WHICH IT GOVERNS AND CLOSELY RELATED TO THE ETERNAL IDEAS.

XXV. p. 33, 27 *ἐαυτοῦς* stands in the sense of *ἡμᾶς αὐτοῦς* or *ἀλλήλους*: Jelf, § 654, 3. Comp. also below, 91 c.—*τῷ παῶι τῷ* = *παῶν ἀρα ἐστὶν ἐκείνο ᾧ πρ.* The same brevity of expression recurs in the succeeding words.

30 *οὗ* was added by Heindorf, nor can there be the slightest doubt as to the justice of this emendation, since *πότερον* in the next sentence shows that a double question must precede.—*πότερον* i.e. a thing to which it appertains to be dispersed, or one to which it does not.

p. 34, 3 *ξυντεθέντι τε καὶ ξυνθέντι ὄντι φύσει* 'to that which has been formed by composition and according to its nature must be a compound.'

4 *διαρεθῆναι* is expegesis of *τοῦτο*: 64 c, 70 c etc. 6 *ἐπερ τῷ ἄλλῳ*, i.e. if anything can be exempt from suffering dispersion, surely it must be that which is simple and uncompounded in its nature.

8 *τὰ δέξνθτα*: the article should be explained 'those uncompounded objects which we have in view.'

9 *τὰ δὲ ἄλλοτ' ἄλλωι*, sc. *ἔχοντα*, a participle readily supplied from the preceding *ἔχει*.

10 *ταῦτα δέ*: 'in oratione bimembri, cuius priori parti posterior est opposita, quoties haec et ipsa in protasin

et apodosin distincta est, vocula δέ ad pondus oppositionis augendum in apodosi post demonstrativum repeti potest.' BUTTMANN ON Alc. I. 109 A: cf. also in general Jelf, § 770, 1, a. But there is no doubt that δέ in these cases represents δή, just as μέν in so many instances stands for μήν.—*ἴωμεν κ.τ.λ.* 'aggrediamur ergo ea quæ superiore sermone aggressi sumus.'

12 ἥς λόγον δίδομεν τοῦ εἶναι 'of the existence of which we give the proofs.' 13 For ἐρωτῶντες καὶ ἀπ. see above, 75 D. 15 τὸ ὅν is, strictly speaking, superfluous after ὁ ἐστίν, but see 75 B above. 17 μονοειδὲς is explained by Cic. Cato, 21, 78, *cum simplex animi natura esset neque haberet in se quicquam admixtum dispar sui atque dissimile*, &c. Below, 80 B, μονοειδὲς καὶ ἀδιαλύτῳ and as the opposite πολυειδὲς καὶ διαλύτῳ.

18 In the accumulation of negatives there is only one peculiarity which requires illustration: viz. οὐδαμῇ οὐδαμῶς, which might be translated *nulla via, nulla ratione*: similar passages are Legg. 12, 951 C, οὐ πρόπον ἐν εὐνόμῳ πόλει γίνεσθαι τοιοῦτον οὐδὲν οὐδαμῇ οὐδαμῶς. Phileb. 65 E, οὐδαμῇ οὐδαμῶς. Tim. 50 C, ὁμοίαν εἰληφεν οὐδαμῇ οὐδαμῶς. So also Phileb. 60 C, πάντῃ καὶ πάντως, 100 D, ὅπῃ καὶ ὅπως.

20 τί δὲ τῶν πολλῶν, 'what about the many things:' this genitive instead of περὶ c. gen. occurs in numerous instances in the best writers, e.g. in Plato Rep. 5, 470 A, τί δὲ γῆς τε τμήσεως τῆς Ἑλληνικῆς καὶ οἰκίων ἐμπρήσεως; 7, 515 B, τί δὲ τῶν παραφερομένων; see also Riddell, § 27.—'unitati idearum (αὐτὸ τὸ ἴσον, αὐτὸ τὸ καλόν) nihil aliud erat opponendum quam rerum corporearum multitudo: τὰ πολλὰ, οἶον ἀνθρώποι ἢ ἵπποι κ.τ.λ. et rerum multitudine exemplis satis illustrata, tum demum qualitates quarum participes fieri possent nominandæ erant: ἢ ἴσων ἢ καλῶν ἢ πάντων τῶν ἐκείνοις (i. e. ideis de quibus supra dictum est) ὁμωνύμων.' CLASSEN Symbolæ crit. I. p. 15: from these observations it will be understood why καλῶν is here bracketed. The adjectives ἢ ἴσων—ὁμωνύμων are of course in apposition to the preceding substantives. (Hirschig brackets the words ἢ ἴσων—ὁμωνύμων: but part of his reasons fall by assuming καλῶν, l. 21, to be a gloss.) τὰ ἐκείνοις ὁμώνυμα denotes the usual practice of men in attributing the same qualities to objects falling under the perception of our senses as are given to absolute and abstract ideas: so τὸ ἴσον and if used of an abstract αὐτὸ τὸ ἴσον, &c.

23 ἢ τὸν ἀντίον 'quite the contrary.' 25 ὡς ἐπος εἴπειν 'almost' limits the two negatives. 26 οὕτως αὐ sc. ἐστίν or ἔχει: the sentence οὐδέποτε ὡσαύτως ἔχει is added as a further explanation.

XXVI. p. 35, 3 For the subjunctive with βούλεσθαι comp. below, 95 E, εἴτε τι βούλει προσθῆς ἢ ἀφέλῃς. Gorg. 451 c, βούλει οὖν δύο εἶδη θῶμεν πειθοῦς; cf. *ibid.* 479 c. 7 ἡμῶν αὐτῶν is

gen. part. dependent on τὸ μέν—τὸ δέ. In the answer οὐδὲν ἄλλο we have of course to supply ἐστίν. 11 ὑπ' ἀνθρώπων γε sc. ὁρατόν.

12 ἡμεῖς γε λέγομεν κ.τ.λ. 'but we certainly speak of things which are visible or not with reference to the nature of man.' Join ὁρατὰ τῇ τῶν ἀνθρ. φύσει 'visible to the natural perception of men.'

15 ἀειδές 'invisible' = οὐχ ὁρατόν.

XXVII. p. 35, 19 πάλα ἐλέγομεν, viz. above, 64—68. The imperfect is used in reference to a preceding discussion, see above, 72 A. 22 ἔλκεται 'is dragged away' against its will. 23 καὶ αὐτῇ, just as the body always πλανᾶται. 25 τοιούτων sc. τῶν διὰ τοῦ σώματος αἰσθήσεων.

27 For δὲ ὅν Hirschig ingeniously proposes αἰδές: comp. below, p. 37, 15. It is not, however, necessary to adopt this reading, as the one given by the mss. furnishes a satisfactory sense. p. 36, 2 περὶ ἐκεῖνα sc. οἷσα. But the sense would be considerably improved, if we were justified in admitting

Ast's conjecture καὶ ὥσπερ ἐκεῖνα 'like those abstractions, the mind is never troubled.' 4 f. καλῶς καὶ ἀληθῆ: the same connexion of an adverb and adjective occurs in Ter. Ad. 609, *et recte et verum dicis* where similar instances from Plato are given in my note.

9 f. ὅλῳ καὶ παντὶ 'altogether:' other instances of this phrase are quoted by Wyttēb. and Stallb.: Rep. 7, 527 c, τῷ ὅλῳ καὶ παντὶ διώσει. *ib.* 5, 469 c, ὅλῳ καὶ παντὶ, ἔφη, διαφέρει τὸ φεῖδεσθαι. *ib.* 6, 486 A, Alcib. 1. 109 B. In order to express an idea very forcibly, synonyms are often joined: cf. Pl. Trin. 171, *gregem univorsum voluit totum abducere*, and Ter. Ad. 833, *solum unum hoc vitium fert senectus hominibus*. (Geddes appropriately quotes the legal phrase 'all and whole.') 11 μᾶλλον after the comparative reinforces its meaning: cf. Hipp. mai. 285 A, Gorg. 487 B.

XXVIII. p. 36, 17 πεφυκέναι 'natura ita comparatam esse.' 18 θνητὸν ἀρχεσθαι τε καὶ δ. 'in libris nostris excidisse οἶον post θνητὸν suspicor, ubi id accurata certe stili ratio requirit.' HEINDBORF: but it seems sufficient merely to supply οἶον in thought, not in print.

22 τὰδε ξυμβαίνει 'this follows' as a logical conclusion; τὰδε is explained by the following infinitives, for which we should, however, again repeat ξυμβαίνει, thus: ἡ ψυχὴ ὁμοίωτατον εἶναι ξυμβαίνει, a construction noticed above in 67 c. 24 ἐαυτῷ should

of course be construed with κατὰ ταῦτά 'agreeing with itself.'

XXIX. THE SOUL MAY BE TAINTED BY THE INFLUENCE OF THE BODY: BUT IN DEATH THE TRUE SECURITY FOR THE SOUL IS FOUND IN ITS PURITY.

p. 37, 5 *καὶ διαπνεῖσθαι* 'cum imperite ab anima ad corpus translata esse appareat, ut illic [i. e. in Bodl.] in margine tantum leguntur, circumscribere non dubitavi.' HERMANN: I have followed him in bracketing the words, though more from the fact that they are not in the Bodl. m. pr. than for the reason which he gives.

6 For *ἐπικικῶς* see n. on Crito, p. 89, 12.—I have followed Stallb. in placing a semicolon after *χρόνον* as this seems to give a better sense than merely placing a comma. The second sentence is added to the preceding one without *γὰρ* or any other connecting particle: see below, 87 A.

7 *χαριέντως ἔχων τὸ σῶμα*, i. e. being young when the flesh is tender; *ἐν τοιαύτῃ ὥρᾳ* = *ἐν χαριέσσει ὥρᾳ*, cf. Protag. 309 B, *χαριεστάτῃ ἡβῇ* with reference to a line in Homer, Il. 24, 346 f. *κούρῳ αἰσυμένητῃρι ἑοικώς*, *Πρῶτον ὑπνῆτῃ, τοῦπερ χαριεστάτῃ ἡβῇ*. H. Schmidt disjoins *καὶ ἐν τοιαύτῃ ὥρᾳ* from *τελευτήσῃ*, and attaches it to the apodosis *καὶ πάντῃ μάλα*, so that the meaning is 'even if one dies with his frame fresh and beautiful, the body will remain in the same fresh condition for even a very considerable time.'

8 *καὶ πάντῃ μάλα* sc. *συχρόν* *ἐπιμένει χρόνον*. *συμπεσὼν τὸ σῶμα* denotes the appearance of the body after it has been disembowelled, as was the practice of the Egyptians: cf. Herod. 2, 86. Hirschig brackets the words *ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες*, saying, 'impudentissime haec interposuerunt (scribae) nullam rationem habentes constructionis.' But surely this is pushing criticism too far: or did Hirschig overlook the ellipsis of *συμπέπτουσι*? *οἱ ταριχευθέντες* stands of course for *τὰ τῶν ταριχευθέντων σώματα*.

10 *ὀλίγου* 'nearly:' Apol. p. 1, 3.—*ἀμήχανον ὅσον χρόνῳ* 'a very great time' (comp. the Latin 'mirum quantum tempus'); the phrase is very common in Plato, e. g. Euthyd. 275 C, *σοφίαν ἀμήχανον ὅσην*, Charmid. 155 D, *ἀμήχανον ὅλον*.

11 *σαπῇ* sc. *τὸ σῶμα*. 13 *ἄρα* 'as might have been expected:' n. on Apol. p. 27, 14. This *ἄρα* belongs to the participle.

14 *τοιούτων ἕτερον*: just as the soul itself is invisible, so also the place to which it goes.

15 *Ἄιδου ὡς ἀληθῶς* 'which bears the name Hades in good truth,' in so far as *Ἄιδης* = *δαίδης* or *δαΐδης*, Cratyl. 403 A. For *ὡς ἀληθῶς* (which is the adverb of *τὸ ἀληθές*) see n. on Apol. p. 37, 2.

17 *αὕτη δέ*: *δέ* is repeated with the subject on account of the distance of the original subject *ἡ δὲ ψυχή*. See below, 88 B. 19 *διαπνέουσιν*

κ.τ.λ.: we have here an instance of the emphatic use of the perfect to denote the immediate occurrence of an action: see Jelf, § 399, 2.

19 f. οἱ πολλοὶ ἄνθρωποι: see above, 65 A, and later on, 92 D.

23 ἐκούσα εἶναι 'as far as it can help it:' above, 61 c.

27 ῥᾷδι 'with equanimity' belongs to τεθνᾶναι, only we should not translate 'to die easily.' Stallb. joins it with μελεῶσα 'aequo animo meditans.' Hirschig brackets ῥᾷδι.

28 οὕτω μὲν ἔχουσα takes up the construction interrupted by the parenthesis τοῦτο δὲ κ.τ.λ.

31 ἀγρίων ἐρώτων in general 'wild passions,' p. 88, 2 κατὰ c. gen. 'with regard to' or 'about:'

Jelf, § 628, 2. See above, on p. 22, 4.

3 διάγουσα falls out of the construction, as διαγούσῃ would be wanted in agreement with ὑπάρχει αὐτῇ εὐδαίμονι—ἀπηλλαγμένη. Hirschig and Heindorf before him write διαγούσῃ in spite of all ms. authority: but even if instances exactly parallel to the one before us were wanting, we ought to be very slow in changing the text, considering what irregularities of constr. Plato admits with participles, see e.g. Riddell, Digest, § 271, and other §§ there and on the next pages. But a passage precisely analogous to the present can be quoted from Thuc. 7, 42, καὶ τοῖς μὲν Συρακοσίοις καὶ ξυμμάχοις κατάπληξίς ἐν τῷ αὐτίκα οὐκ ὀλίγη ἐγένετο, εἰ πέρ τις μὴδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, ὀρώντες (though it ought to be ὀρώσιν) οὕτε κ.τ.λ. The case of the participle was not, as we see, determined by the expression which the writer used, κατάπληξίς ἐγένετο αὐτοῖς, but by its logical equivalent κατεπλάγησαν: and so also here διάγουσα is occasioned by the idea δύναται, which is the logical equivalent of ὑπάρχει αὐτῇ. Geddes justly quotes Phaedr. 241 D, φῆμιν αὐτὸν εἰρεῖν...λέγων for λέγοντα, as if ἐδόκει μοι ἐκείνος had preceded. After this it is edifying to listen to Hirschig declaiming in the following strain: 'qui in his non sentiunt dativi ταναγκαῖον; quid ἀκριβέας ac χαρίτος (!) Ἀττικῆς, quid μεγαλειώτης Attici sermonis videre ii possint quidque utilitatis percipere ex Graecorum lectione equidem non intelligo.'

XXX—XXXI. A WARNING NOT TO BRUTALIZE THE SOUL BY THE INFLUENCE OF THE BODY IS DRAWN FROM THE POPULAR SUPERSTITION ABOUT RESTLESS GHOSTS AND FROM THE DOCTRINE OF METEMPSYCHOSIS.

XXX. p. 38, 10 For ἀλλ' ἢ after a negative sentence see above on p. 30, 12 and comp. Apol. 84 B, τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὁρθόν τε καὶ δίκαιον; 10 οὐ belongs in sense also to

ἔδοι, πλοῖ and φάγοι, though there we expect δ, and to χορήσαιτο, though this requires φ: but see n. on Crito p. 47, 5. 12 f. τὸ δὲ—τοῦτο δὲ εἰθ.: for the repetition of δὲ see above 78 c, 80 d. Besides this, we have moreover δὴ to sum up and conclude the whole argument.—νοητὸν δὲ καὶ φιλ. αἰρετόν=λόγῳ καὶ φρονήσει περιληπτόν Tim. 29 A. 14 Hirschig brackets ψυχὴν and appeals to p. 37, 28: as if this were a sufficient reason. 16 διειλημμένην ὑπὸ τοῦ σώμ. 'quite penetrated by the corporeal element.'—'Compare the noble reproduction of this Platonic passage regarding the carnalising of the Soul in the Comus of Milton (460—480).' GEDDES. 23 περὶ τὰ μνήματα κ.τ.λ.: the popular superstition here alluded to is still so common among ourselves that it seems almost superfluous to quote any authority for its existence among the ancients: yet comp. Eur. Hec. 54, 91 where the word φάντασμα is used in the same way as here to denote a spectre, and Lactant. Inst. 2, 2, 8 *vulgus existimat animas circa tumulos et corporum suorum reliquias oderrare*. 25 τοιαῦται is explained by the two participles ἀπολυθεῖσαι and μετέχουσai. 23 οὐτι (often followed by ἀλλὰ) is a very strong negation: Stallb. quotes Rep. 2, 373 E. 4, 438 E. Theaet. 156 E. Cratyl. 393 B. Symp. 189 B. Hipp. mai. 297 E. See below 82 c. p. 39, 1 τροφῆς 'conduct:' cf. Etym. M. and Suidas τροφή· λαμβάνεται καὶ ἐπὶ τῆς ἀγωγῆς καὶ παιδείας. Cf. below 84 B.

XXXI. p. 39, 5 τοιαῦτα ἦθῃ=ἔωα τοιοῦτοις ἦθεσι χρώμενα. On the doctrine of μετεμψύχωσις much material has been collected by Wytttenbach ad h. l.; it is, however, quite sufficient for our purpose to observe that among the Presocratic philosophers the Pythagoreans maintained it, and they no doubt took their notions on this point from the Egyptians: Herod. 2, 123. 11 With the answer πάνυ μὲν οὖν εἰκὸς λέγεις comp. Hipp. mai. 281 D, πάνυ μὲν οὖν ὀρθῶς λέγεις. Meno 76 c, πάνυ μὲν οὖν χάρισαι. Legg. 1, 643 A, πάνυ μὲν οὖν δρῶμεν ταῦτα. Charm. 175 E, ταῦτ' οὖν πάνυ μὲν οὖν οὐκ οἶμαι οὕτως ἔχειν. Phileb. 41 A, πάνυ μὲν οὖν τοῖναντίον, ὡς Σώκρατες, εἰρηκας. Protag. 312 B, πάνυ μὲν οὖν μοι δοκεῖ τοιαύτη εἶναι—ἡ μάθησις. These passages are quoted by Stallb. lest any one might be tempted to read πάνυ μὲν οὖν· εἰκὸς λέγεις. 14 φαίμεν: I agree with Stallb. that ἀν clearly belongs to the finite verb, and not to the infinitive. Heindorf and Hermann take another view and keep φαμέν, the reading of the Bodl. m. pr 16 ἐκάστη sc. ψυχῇ. The feminine ἐκάστη is in better agreement with the preceding constructions, especially τὰς τοιαύτας (=τὰς

τῶν τοιούτων ψυχάς). 23 τοιούτων is explained by the two adjectives which follow. 26 ἄνδρες μέτριοι probably means 'good honest men:' so Demosth. de Cor. § 10 speaks of οἱ μέτριοι i.e. 'the respectable citizens,' as the class from which he sprung. GEDDES.

XXXII—XXXIV. PERORATION AND PRACTICAL APPLICATION OF THE PRECEDING DISCUSSION: THE TRUE AIMS OF THE PHILOSOPHER, THE EFFECT OF THE PHILOSOPHY ON THE SOUL, AND THE ABSURDITY IN FEARING THE DELIVERANCE CALLED DEATH.

XXXII. p. 40, 1 φιλομαθεῖ=φιλοσόφω: cf. Rep. 2, 376 B, τὸ γε φιλομαθὲς καὶ φιλόσοφον ταῦτόν, and ib. 9, 581 B. Stallb. explains 'facile intelligitur postremis istis structura orationis nova sane et insolenti denuo inculcari superiora illa: μὴ φιλοσοφήσαντι καὶ παντελῶς καθαρῷ ἀπύοντι, h. e. εἰ τις μὴ φιλοσοφήσας καὶ παντελῶς καθαρὸς ἔστω, causa autem iterationis posita in eo est, quod philosophi cum gravitate opponuntur iis qui antea dicti sunt sese aliarum rerum studiis dedisse.' With the help of this explanation we may understand the passage, but it should be observed that it is, after all, expressed in a very unsatisfactory manner. What Plato wants to say is εἰς δὲ γε τῶν θεῶν γένος ἀφικνίσθαι τῷ μὲν μὴ φιλοσοφήσαντι καὶ παντελῶς καθαρῷ ἀπύοντι οὐ θέμις ἐστί, τῷ δὲ φιλομαθεῖ θέμις ἐστί. In fact, all would be right by changing ἄλλ' ἦ into a simple ἀλλά. 8 ἔπειτα sums up the preceding principles: see on Apol. p. 6, 8. Hirschig effaces the Platonic character of the passage by bracketing μοχθηρίας δεδιότες and ἔπειτα ἀπέχονται αὐτῶν. δεδιότες is clearly parallel to φοβούμενοι l. 5, and ἀπέχονται αὐτῶν is a varied expression for οὐ παραδιδόσιν αὐταῖς αὐτοῦς. 11 σώματι πράττοντες 'working for their body,' cf. Thuc. 5, 76 οἱ τοῖς Λακεδαιμονίοις πράσσοντες 'those who worked in the interest of the Lacedaemonians:' other passages can be found in the dictionaries. The editions read σώματα πλάττοντες on which Stallb. comments thus 'σῶμα πλάττειν etsi recte dici possunt ii qui corpus artificiose fingunt formant colunt (v. Wytttenb. ad Plut. Mor. p. 3 E), tamen non recte illi dicuntur qui corpori inserviunt eiusque curae molliter sunt dediti.' Besides this we should also start from σώματι which is the original reading, not σώματα. The reading adopted in the text had been hit upon by myself independently when Dr Kennedy drew my attention to the fact that Ast proposes the same conjecture in his Lex. Plat.: an agreement thus independently arrived at by two scholars may,

perhaps, be accounted a guarantee of the truth of the emendation. It is based on Heindorf's observation 'in πλάττοντες latere suspicor verbum significatu serviendi blandiendique praeditum.' After ἀλλὰ we should of course supply οὐ for the constr. 12 χείρειν εἰπόντες 'despising (all these).'

XXXIII. p. 40, 21 εἰργμοῦ: cf. Enstath. ad Odys. p. 14 Bas. τὸ εἰργμῷ ἐπὶ μὲν τοῦ κωλύει ψύλλου οἱ Ἀττικοί, καὶ δὴλον ἐκ τοῦ ἀπείρξαν ἐπὶ δὲ τοῦ ἐγκλείει ἐδάσυνον, ὡς δηλοῖ τὸ καθείρξαν, ὅθεν καὶ δασύνεται καὶ ἡ εἰρκτή. 23 τοῦ εἰργμοῦ τὴν δεινότητα is an instance of the very common figure of prolepsis=καὶ κατιδοῦσα ὅτι ἡ τοῦ εἰργμοῦ δεινότης δι' ἐπιθυμίας ἐστὶ (=γίγνεται), 'that this strong imprisonment arises from desire.'

24 ὡς ἂν=ὥστε ἂν as in many other places. The soul conceives the desire and thereby becomes imprisoned, the imprisonment being due to its own action. Don. p. 601, § 608 Obs., differs from this explanation, and translates 'in the manner in which the person incarcerated would most of all contribute to his own imprisonment.' 25 συλλήπτωρ τῷ δεδέσθαι: it is obvious that the dative is due to the preposition in the noun; Heindorf corrects τοῦ and Herm. goes so far as to admit this into his text. Xenophon has the genitive, Mem. 2, 2, 12 ἵνα—ἀγαθοῦ σοὶ γίγνηται συλλήπτωρ. p. 41, 7 δι' ἄλλων is opposed to αὐτὴ καθ' αὐτήν in the preceding sentence, and in the same way τὸ ἐν ἄλλοις ὅν ἄλλο corresponds to καθ' αὐτό. ἐν ἄλλοις ἄλλα denotes the things which are subject to change.

10 αὐτῇ 'the soul by itself.' 12 οὕτως after the participle: see on p. 8, 2. 15 τοσοῦτον: for the sense we should supply μόνον. 18 οὐ λογίζεται 'does not take it into account.'

26 The same metaphor occurs in Hor. Sat. 2, 2, 79, *quin corpus onustum Hesternis vitiiis animum quoque praegravat una Atque affigit humo, divinae particulam aurae*. This figure of the ἥλος has been imitated by many writers: see Wyttenb. on Plut. Mor. 567 F. 30 ὁμότροπός τε καὶ ὁμότροφος: cf. the similar play upon the words ἀθες and ἀδες Lach. 188 B, and in general see Riddell, Digest, § 523. p. 42, 1 οἷα κ.τ.λ.=τοιαύτη ὥστε μηδέποτε ἀφ.

2 ἀνάπλεως, 'ἀναπλησμένος, κέχρηται δὲ ἐπὶ τοῦ μεμολυσμένου' Timaeus, where see Ruhnken's note. The feminine ἀναπλέα is against Jelf's rule, § 128, 2, 14, where it is stated that the feminine termination in the compounds of πλέω is merely Ionic; but ἀναπλέα in the present passage is indeed isolated: Krüger, § 22, 7, 1.

XXXIV. p. 42, 10 Hirschig brackets φασὶν and Hermann

edits *φαίνονται* in its place with the following note 'falsas virtutis causas philosophis vulgus tribuere nusquam legimus:' but Stallb. rightly observes that *κόσμοι καὶ ἀνδρείοι εἶναι* should be supplied for *φασίν* 'propter quae vulgo homines se fatentur fortes et temperantes esse.' Riddell again, Dig. § 83, gives the following explanation: "Here the meaning is not 'for the reason which the world attributes to them,' but 'for the reason which the world says people *ought* to be [temperate].' That is, *φασί* is followed by *κόσμοις εἶναι* understood, and this *εἶναι* contains the Dictative force:" by which Riddell means, it gives the verb 'to think' the meaning 'to think fit.' But this explanation is inadmissible here; for how can a verb be made dictative by an infinitive which is not even added, but merely understood and requiring to be supplied?

11 οὐ γὰρ ἀλλ' οὕτω 'for, so far from the contrary,' i.e. 'most assuredly:' Riddell, § 156. 15 ἀνήνυτος is a word of poetical colouring, though used by Plato in several passages: Soph. 264 a, Gorg. 507 e, Rep. 7, 531 a, Legg. 4, 714 a, 5, 735 b (*μάταιος πόνος καὶ ἀνήνυτος*).

16 It is very difficult to decide between the two readings *μεταχειριζομένης* and *-ην*. I have kept the genitive in my text though I do not approve of Herm.'s explanation of it 'anima est tela, philosophia Penelope, cuius opus non debet contrā quam huius irritum fieri ligando quae illa solverit.' I have further omitted the comma which Herm. places after *πράττειν*, and join *Πηνελόπης κ.τ.λ.* directly with *ἔργον* 'to do the work of a Penelope who treats her weaving the reverse way,' viz. to that related of the real Penelope. This kind of work is called *ἀνήνυτον*, because like Penelope's work of old it never comes to any result. Stallb. approves of *μεταχειριζομένην* which certainly gives excellent sense: 'and make her work void, weaving a kind of Penelope's web the reverse way' (Cary). 'Penelope enim, quo procos falleret, noctu retexebat quae interdum contextuerat; animus autem quae retexta sunt liberatione a corporis sensibus suscepta ea rursus quasi contextit sese denuo corporis tradens affectibus et cupiditatibus: igitur tela quam tractat intelligitur liberatio sui a corporis vinculis.'—*τούτων* sc. *τῶν ἡδονῶν καὶ λυπῶν*. 18 ἀδόξαστον is that which does not rest on mere *δόξα* ('seeming'), but *ἐπιστήμη* ('grounded knowledge').

- 22 τροφή means here both 'conduct' and 'food:' cf. above, *ὅπ' ἐκείνου τρεφομένη*. 22 f. οὐδὲν δεινὸν μή: see n. on Apol. 28 b. Hirschig, in consistency with his critical rules, brackets *φοβηθῇ* here, *ὅπως μή* in the next line, and *καὶ* L 25. As the text stands,

the sentence beginning with *ὅπως μή* is dependent on *μή φοβηθῆ*: see above 77 B and Sympos. 193 A, *φόβος οὖν ἐστίν, ἐὰν μή κόσμοι ὤμην πρὸς τοὺς θεοὺς, ὅπως μή καὶ αὐτοὶ διασχισθῆσεται.* 25 τοῦ σώματος is of course gen. object. 'in the separation from the body.' 26 διαπτομένη is the reading of the best mss., διαπταμένη of the mss. of less value: for these two forms see Porson on Eur. Med. 1.

XXXV. PAUSE IN THE DISCUSSION: SOCRATES INVITES HIS HEARERS TO STATE THEIR DIFFICULTIES AS TO HIS ARGUMENTS. ALLUSION TO THE EXAMPLE OF THE DYING SWAN.

28 ἦν πρὸς τῷ εἶρ. λόγῳ 'he was busy with the discourse held:' 'totus erat in sermone' (cf. Hor. Sat. 1, 9, 2). For the constr. comp. Jelf, § 638, II. 1. Riddell, § 128, 6. Thompson on Phaedr. 249 c. 29 ὡς ἰδεῖν ἐφαίνετο 'as on seeing him it seemed,' a pleonastic expression which occurs also Tim 52 κ, παντοδαπὴν ἰδεῖν φαίνεσθαι, and is imitated by several later writers. Exactly parallel is the turn of phrase in Xen. Cyrop. 5, 4, 11, καὶ μὰ τοὺς θεοὺς σὲ ἐπαναθρασόμενος ἦα, ὁποῖός τις ποτε φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων. Geddes aptly compares Eur. Hero. Fur. 1002, εἰκών, ὡς ὄρα'ν ἐφαίνετο, Παλλὰς. p. 43, 3 μὴν μή: Jelf, § 873, 5 (p. 558). Don. p. 559, § 537. 4 λέγεσθαι is the genuine imperfect here used with reference to a previous discussion: see also the crit. note. 6 οὐδὲν λέγω lit. 'I say nothing,' i.e. consider what I have said as not spoken. 7 καὶ αὐτοὶ is opposed to καὶ αὐ καὶ ἐμὲ ξυμπαραλ. 8 For the infin. ἀν λεχθῆναι see crit. note. 15 Porson's observation on Eur. Hec. 21, with regard to the tragic poets 'diversa tempora toties permiscet ut hanc varietatem data opera quæsisse videantur,' is equally true of prose-writers, especially of Plato and Xenophon: instances have been collected by Heindorf ad h. l., but they may easily be multiplied. 19 δίδκειμαι cannot be a subjunctive, notwithstanding that Heindorf and Buttmann consider it as such: see below, 93 A. Nor is there any necessity for this, as φοβοῦμαι, δειδω, δέδοικα and similar other verbs are found with μή and unmistakeable indicatives when the apprehension is represented as certain: see the instances collected by Matthiæ § 520, and the commentators on Thuc. 3, 53, 2, φοβοῦμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν. See also Badham, Philebus p. 8; Riddell, § 62. Here we should therefore assume 'that the apprehension as to Socrates being decomposed amounted to certainty in the minds of his friends that he

was so.' (GEDDES.)

23 One might wish that Blomfield's elegant conj. *πλείστα καὶ κάλλιστα* had the authority of the mss. in its favour: but it would be rash to change the text without apparent necessity. *πλείστα καὶ μέλιστα* expresses the strength and fulness of the song.

24 τὸν θεόν κ.τ.λ. i. e. Apollo, cf. Cic. Tusc. 1, 30.

26 καταψεύδονται τοῦ θανάτου 'they say false things with regard to death.'

27 ἐξάδειν 'breathe the last breath in melody.'

29 The genuine Attic form would be *μεγῶ* which actually stands Gorg. 517 D: Jelf, § 239, 4, 6. p. 44, 1

On the omission of the article before *χελιδῶν* see n. on Apol. p. 10, 12. Riddell, Digest, § 237.

4 Geddes compares Oppian. Cyneg. 2, 548, *κύκνοι μαρτιπόλοι, γόνυ στατον αἰδοντες*.

6 For the construction *διαφερόντως ἢ* comp. below, 95 c, *ἐκεῖ εὖ πράξειν διαφερόντως ἢ ἐν ἄλλῳ βίῳ βιούς*.

8 *ιερός* c. gen.: Jelf, § 518, 4. —οὐ χείρον ἔχω 'non sum deterior.' [See also Riddell, § 2, 6.]

παρὰ τοῦ δεσπότου receiving the gift of prophecy from Apollo. Hermann's conj. mentioned in his preface is very pleasing, *οὐ χείρον*

[i. e. *χείρονα*] *ἐκείνων τὴν μαντικὴν ἔχειν παρὰ τοῦ δ.* 'to have a prophetic power not inferior to theirs from the master (of prophecy).'

18 Hirschig brackets *μή* with Stephanus: but Geddes justly observes that *μή προαφίστασθαι* is to be regarded as one notion

(= *προσκαρτερεῖν*) and as an expansion of the duty expressed in *ἐλέγχειν*.

20 f. *ἢ μαθεῖν* from others, *ἢ εὐρεῖν* by original thought. Comp. below, 99 D, *παρ' ἄλλου μαθεῖν* and *αὐτὸς εὐρεῖν*.

21 εἰ ταῦτα ἀδύνατον sc. *ποιεῖν* or *πράττειν*. Cf. Parmenid. 160 A, *ταῦτα δὲ ἀδύνατον ἐφάνη*.

23 ἐπὶ τοῦτον ὀχοούμενον κ.τ.λ.: comp. Cicero's imitation of this passage, Tusc. 1, 30, *itaque dubitans circumspectans haesitans, multa adversa reverens, tamquam rate in mari immenso nostra vehitur oratio*. Geddes justly observes that

we have here an allusion to the proverbial expression *ἐπ' ἐλπίδος ὀχεῖσθαι*, for which see Porson on Eur. Or. 68.

26 λόγος θεῖος is an argument revealed to man by divine grace: the expression is Orphic, comp. the lines quoted by Eusebius Praep.

Evang. 13, 685, *εἰς δὲ λόγον θεῖον βλέψας τούτῳ προσέδρευε, Ἰθύνων κραδίης νοερὸν κύτος, εὖ δ' ἐπίβαινε Ἀτραπιτοῦ*. Heraclitus, too,

used the same expression before Plato: Sext. Empir. adv. Math. 7, 126.

p. 45, 3 *πρὸς ἐμαυτόν* alone by myself, *πρὸς τόνδε* together with Cebes: see the beginning of the chapter where it is said that Κέβης καὶ Σιμμίας σμικρὸν πρὸς ἀλλήλῳ διελεγέσθην.

XXXVI. THE OBJECTION OF SIMMIAS: THAT THE SOUL, BEING A HARMONY, MUST BE REGARDED AS PERISHING WITH THE BODY.

p. 45, 15 *εἰ τις διασχυρίζοιτο* 'haec usque ad verba *πρὶν τι ἐκείνην* παθεῖν protasin continent, cui per parenthesin quasi quandam adiciuntur deinde haec *καὶ γὰρ οὖν, ὦ Σώκρ.—ἡ κατασπαγή*: tum demum apodosis infertur verbis *δρα οὖν πρὸς τοῦτον τὸν λόγον*, in quibus οὖν, ut solet, interruptum sermonem contextit. sic optime, ut in sermone familiari, cohaeret oratio.' HEINDORF.

16 *ὁ αὐτὸς ὥσπερ* is a somewhat negligent, but frequent construction in Plato and other Attic writers, noticed also by Priscian 18 p. 1195. Cf. Legg. 2, 671 c. Lysis 209 c. Xen. Anab. 1, 10, 10 &c. See also Riddell § 175. Jelf § 869, 2.

18 *οὐδεμία γὰρ μηχανὴ ἂν εἴη*: Bekker brackets *ἂν* because he is under the impression that this sentence forms part of the dependent speech, in which case *ἂν* would be wrong, cf. Phileb. 58 A, *ἤκουον—Γοργίου πολλάκις ὡς ἡ τοῦ πείθειν δύναμις πολλὴ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ἰφ' αὐτῇ δοῦλα—ποιᾶτο*. But as the mss. support *ἂν*, we are obliged to consider the sentence as a parenthetic observation, exempt from the rules of dependent speech.

26 *ὑπολαμβάνομεν* 'we suppose,' denoting that this view was then commonly received as a satisfactory explanation of the nature of the soul. Wytttenbach's note on the present passage contains all that can be collected about this point: it is given in an excursus at the end of the present edition. p. 46, 10 *παραμένειν* 'to last.' Hirschig boldly substitutes *ἐπιμένειν*, referring to 80 c, where the same expression occurs in a similar passage.

XXXVII. THE OBJECTION OF CEBES: THAT THE SOUL MAY SURVIVE THE DISSOLUTION OF THE BODY, YET IS NOT THEREFORE NECESSARILY EXEMPT PERPETUALLY FROM DISSOLUTION.

17 *τί οὐκ ἀπεκρίνατο* lit. 'quin respondit?' like this Latin expression, equal to an emphatic command, Jelf § 403, 3. 21 *χρόνον ἐγγενομένου* is quite a formula in Thucydides (1, 113; 4, 111; 8, 9) and Herodotus (1, 100; 2, 124; 175; 5, 92), comp. also Sympos. 184 A and Protag. 339 E, *ἵνα—χρόνος ἐγγένηται*.

22 *ἐπειτα δέ*: Heind. and Stallb. omit *δέ*, because after *εἶτα* and *ἐπειτα* it is generally omitted; Hermann however justly observes that this is no reason for ignoring the authority of the best mss., as there are also instances in which *δέ* is read after *εἶτα* and *ἐπειτα*. The infin. *ἐνυγχωρεῖν* and *ὑπερδικεῖν* are of course dependent on *δοκεῖ μοι χρῆναι*; besides there is a slight anacoluthia in the omission of *ἡ* before *εἰν μὴ*.

22 f. *εἰν τι δ. προσάδειν* i.e. if they appear to say anything true: the word *προσάδειν* is no doubt chosen on

account of the previous discussion on the soul considered as a *ἀρμυρία*. See below 92 c. . 25 *θράττει* 'ταράττει, κινεῖ' Timaeus. 29 *εἰς τὸδε τὸ εἶδος* i.e. the human body = *ἀνθρώπων εἶδος* 76 c. — *οὐκ ἀνατίθεται* 'I do not retract,' a very frequent expression in Plato, e.g. *Meno* 89 D. *Protag.* 354 E. *Charmid.* 164 c. *Gorg.* 461 D. (Wytttenb.): see also Riddell § 111. For *μὴ οὐχί* see Don. p. 592 § 595. p. 47, 1 *ἐπαχθέις* lit. 'burdensome;' the word is several times used of exaggerated praises. 3 *τῷδε* sc. *ἰκανῶς ἀποδεδεῖχθαι*. — *ὥς μὲν* has no subsequent *δέ* to correspond. But, as Stallb. justly says, the writer intended originally to continue his sentence in the following manner *οἷτι δὲ ἀνώλεθρόν ἐστι καὶ ἀθάνατον, οὐκέτι συγχωρῶ*. 6 *ἄν φαίη*: for the position of *ἄν* see n. on *Crito* 52 D. Riddell § 295. Jelf § 431, 3 obs. 4. 10 *τί λέγειν* 'to say something good, well founded:' n. on *Crito* p. 45, 3. 12 *ὥσπερ ἄν* has not the sense of *ὥσπερ ἄν εἰ*, though Heindorf is inclined to put this into the text; but we should simply translate 'this seems to me to be said with equal justice as a man might speak' &c. See also Jelf § 868, 3. 15 *ἴσως*: it is difficult to discover any satisfactory grounds for Forster's conj. *ὥς*, though Heind., Herm. and Hirschig approve of it; what is of importance here, is the idea of existing, and this is sufficiently expressed in *ἔστι*. *ἴσως* in a positive assertion has very good authority: see above on 67 A. The occurrence of *ὥς* and *ὥν* in the continuation of the discussion is certainly no argument either for or against Forster. 27 *οὐδέν τι* qualifies the adj. *φαιλότερον* and *ασθενέστερον*. For the addition of *μᾶλλον* to a comparative, see the editor's note on *Pl. Aul.* 419. Here there is moreover the excuse that *οὐδέν τι μᾶλλον* occurs very frequently in the sense 'nevertheless.' p. 48, 1 *μέτρια* 'appropriate things.' 3 *φαίη* sc. *ὁ αὐτὰ ταῦτα λέγων*. 5 *ῥέει*: 'the allusion is to the Heraclitean doctrine of a perpetual flux (*πάντα ῥεῖ ποταμοῦ δίκην*) which Plato accepted as true regarding the texture of the body.' *οὐδὲν*. 11 *ἐπιδεικνύει*: see Jelf § 418, 1 a. Heindorf thinks that *ἄν* ought to be inserted after *φύσιν*. — *τὴν φύσιν τῆς ἀσθενείας* is a redundant expression for *ἀσθενείαν*. So Legg. 12, 968 D *ἡ τῆς φυλακῆς φύσις* = *ἡ φυλακή*. 14 Hirschig conjectures *ἔσται* instead of *ἔστω*, and this is perhaps right: see our critical note on p. 47, 3. 14 f. Transl. 'for if one were to grant to an opponent (*τῷ λέγοντι*) even more than you at present propose:' these words are addressed to Simmias. Heindorf makes *πλεον* dependent on *λέγοντι* and translates 'nam etiam si quis assentiatur ei qui vel

plus concedat quam tu, largiens illi hoc non solum etc.,' but this seems to be somewhat forced and not so natural as the construction recommended by us. 19 αὐτό 'the thing in question,'

sc. the soul. Below, 109 A, we have πάλιν γὰρ τι εἶναι αὐτό with reference to a feminine, τὴν γῆν. 20 ψυχὴν should be translated 'a soul,' not 'the soul.'

27 εἰ δὲ τοῦτο οὕτως ἔχει sums up once more the various contents of the protasis, but then instead of plainly putting the conclusion drawn from the preceding premises before us in a distinct form 'it results that the immortality of the soul is not proved at all,' the speaker again gives an involved sentence. I doubt whether Plato would have put a sentence like this into the mouth of Socrates, as it gives the reader the impression that Cebes is represented as an awkward speaker, because he is not a clear thinker. 27 θαρρεῖν θάνατον =

θαρρεῖν θάρρος θανάτου: see the analogous constructions collected by Jelf § 550 b. 30 ἀνάγκην εἶναι is conceived in dependence

on προσήκει or rather εἰκός ἐστιν which should be understood from προσήκει.

XXXVIII. PHAEDO INTERRUPTS HIMSELF AND DESCRIBES HOW THESE TWO OBJECTIONS AFFECTED THE HEARERS. ECHECRATES EXPRESSES HIS INTEREST IN THE DISCOURSE, AND PHAEDO PRAISES SOCRATES' CALM AND CHEERFUL MANNER DURING THE WHOLE SCENE.

p. 49, 7 τοῖς προειρημ. λόγοις is dependent on ἀπιστίαν in accordance with the construction of the verb ἀπιστῶ: comp. Jelf, § 588, 2, 2. Instead of εἰς, the next words might also be in the dative; as it is, εἰς means 'with regard to:' Jelf, § 625, 3 c. 9 f. εἰμεν—ἀπισταῖν: 'coniunctivus post optativum infertur, quia significatur ipsos dubitare ocepisse, num etiam rei ipsius natura per se spectata talis esset, ut pro incredibili esset habenda. quocirca optativus ad meram rei cogitationem, coniunctivus autem ad rei adhuc experiendae rationem designandam valet, quod discrimen ut notetur, admittitur subinde haec modorum variatio. Xen. Hell. 2, 1, 2, δεινὸν ἐφαίνετο εἶναι, μὴ τινα καὶ εἰς τοὺς ἄλλους Ἕλληνας διαβολὴν σχοῖεν (quod in cogitatione positum) καὶ οἱ στρατιῶται δύσνοι εἰς τὰ πράγματα ὥσιν (quod ex rerum condicione suspensum est). Thuc. 6, 96, ἐξικουσίους—ἐξέκριναν πρότερον—ὅπως τῶν τε Ἐπιπολῶν εἴησαν φύλακες, καὶ ἦν εἰς ἄλλο τι δέη, ταχὺ ξυνεστώτες παρὰ γίγνωνται.' STALLÉ. See also Jelf, § 809, Riddell, § 66. and espe-

- cially § 89. 13 *ἐπέρχεται*: this verb has a different constr. in Xen. Mem. 4, 3, 3, *ἥδη ποτέ σοι ἐπῆλθεν ἐνθυμηθῆναι*.
- 16 *ἀντιλαμβάνεται* 'takes hold of,' i. e. holds possession of me; so Parm. 130 E, *εἰ ἐτι καὶ οὐ πῶ σου ἀντείληπται φιλοσοφία, ὥς ἐτι ἀντιλήψεται*. 18 *ὥσπερ* 'as it were,' is added to *ὑπέμνησε* on account of the somewhat figurative use of the word in this passage, *ὑπομνήσκω* being originally used of a person. 21 *πῇ ὁ Σ. μετῆλθε* lit. 'overtook.' Riddell, § 94, observes that this is the same metaphor as 89 C, *εἰ... με διαφεύγει ὁ λόγος*. 23 Heindorf is positive that *τι* belongs to *ἀχθόμενος* and not to *ἐνδρλος*, and Stallb. endorses his opinion. It is difficult to see why it *must* be so, as we get very good sense by translating 'did he show in anything that he was driven to straits' &c. 24 *βοηθεῖν τῷ λόγῳ* is said, with a kind of personification of the *λόγος*, like *ὑπέμνησε* above.—*καὶ ἱκανῶς ἐβ.* 'did he support his arguments with satisfactory reasons?' *πότερον* which begins the preceding question is made to do duty for this also, as is often the case in Plato. 28 *ἐκεῖνος* is made the subject of the relative clause, while logically it ought to be *ἐκεῖνον*, as the subject of the infinitive clause. See Riddell, § 194. 30 *τοῦτο ὡς ἡδέως—ὅτι οὕτως ἡδέως*: comp. Crito, p. 39, 17, with note. 31 *ἀγαμένως* i. e. like one who delighted in the display of the sagacity of his disciples.—*τὸν λόγον ἀπεδέξατο* is simply 'sermonem excepit,' 'listened to their reasoning.'—*ἐπειτα—ἐπειτα*: the more usual constr. would be *ἐπειτα—ἐτι δὲ καί*, but instances of the same constr. as we have here are not rare; both Hoind. and Stallb. have collected a sufficient number.
- p. 50, 7 *χαυαίζηλος* 'διφρὸν μικρὸν ἢ ταπεινὸν σκιμπόδιον' Timaeus, i. e. a kind of low stool. 12 *εἰκεν*: as an outward mark of grief at the death of his beloved master. 13 *ἀλλὰ τί* 'but what then' (ought I to do)? This elliptical phrase is very frequent in Plato. 15 *ὁ λόγος τελευτήσῃ* 'if our argument is dead,' with the same personification of the *λόγος* as has been noticed above. Stallb. compares the expressions *ὁ λόγος οἰχεται, ἐκφεύγει, σώζεται*.
- 17 *Ἀργεῖα*: the story is told by Herod. 1, 82; the Argives having lost Thyrea and being beaten by the Lacedaemonians took an oath not to cut their hair before they had repaired their defeat. Wyttenb. very appropriately quotes Plut. Apophthegm. Lacon. 223 F, *τῶν δὲ Ἀργείων τὴν προτέραν ἦτταν φασκόντων ἀναμαχεῖσθαι, "θαυμάζω" εἶπεν "εἰ δύο συλλαβῶν προσθήκη (viz. ἀνα) νῦν κρείσσονες ἐγένεσθε ἢ πρόσθεν ἦτε."* 20 The proverb *πρὸς δύο οὐδ'* 'Ἡρακλῆς is mentioned also by other writers. The sense is that even a

man of very great strength may be overpowered by superiority of number.

21 τὸν Ἰόλῳον: cf. Pausan. 8, p. 269, Ἰόλαον μὲν δὴ τὰ πολλὰ Ἡρακλεῖ συγκάμνειν λέγουσιν. When Heracles was fighting with the Hydra, Herē sent a crab to assail him in the flank, so that he was compelled to call for his friend Iolaus to help him. *ἔως ἔτι φῶς ἐστί*: when the sun sets, Socr. has to drink the poison, below 116 B.

XXXIX—XL. INTRODUCTION TO THE SUCCEEDING ARGUMENT: SOCRATES EXHORTS HIS FRIENDS TO INVESTIGATE TRUTH PATIENTLY AND INDEPENDENTLY OF PERSONS OR CIRCUMSTANCES AND WITHOUT A DESIRE TO PLEASE OR STARTLE AN AUDIENCE.

XXXIX. p. 50, 26 Bekker prints *μισολόγοι* just as he has also the analogous accentuation *φιλολόγοι*: but Götting 'On Accents' p. 319, justly says that *φιλολόγος* would mean *ὅς φιλᾷ λέγει*, comp. *δικαιολόγος* = *ὁ δίκαια λέγων*, and hence it follows that we should accentuate *μισόλογος*. 27 *μεῖζον τούτου κακὸν—ἢ λόγους μισήσας*: more correct would be *τούτου—τοῦ λόγους μισήσαι*, but see Riddell, § 163, A. A.

p. 51, 4 *ὑγιᾶ* would be the more usual Attic form: but see Jelf, § 129, 2.—*ἐπειτα* stands where we should expect either *ἐπειτα δέ* or *καπειτα*: but it is usual in Plato to omit the copula with this word. See below, 90 B. 14 *ὥσπερ ἔχει* sc. *τὰ ἀνθρώπεια*. 15 Stallb. observes that *σφόδρα* qualifies *χρηστοὺς καὶ πανηρούς*, and not *ὀλίγους*. But what he says, that *ὀλίγους* should be made emphatic, seems to me, so far as the order of words is concerned, to apply rather to the two adjectives which should be taken in a pregnant sense, and then we can dispense with the conj. of Heindorf who wanted to double *σφόδρα*. Cf. also Appuleius' rendering of the passage de doctr. Plat. 2, p. 22, Elm. *sed adprime bonos et sine mediocritate deterrimos paucos admodum rarioresque, et, ut ipse ait, numerabiles esse: eos autem qui nec plane optimi nec omnino deterrimi sint, sed quasi medie (μεταξὺ) morati, plures esse*.

27 f. *σοῦ προδόντος* by asking me above *πῶς λέγεις*.

28 *ἀλλ' ἐκείνη* sc. *ὁμοίαι εἰσιν (οἱ λόγοι)*. The finite verb for this sentence is wanting, and we have here one of the anacolutha with which the student of Plato ought to become familiar.

p. 52, 3 *ἀντιλογικοὺς*: comp. below, 101 E, with note. 4 *οἷσθ' ὅτι*: see above, p. 24, 15. 7 For *ἀτεχνῶς* joined with proverbial expressions see n. on Apol. p. 3, 10. The Euripus was said to change its current seven times within a single day (Liv. 28, 6. Cic. de Nat. Deor. 3, 10): hence the proverb *εὐριπὸς ἀνθρώπος* to denote a person of light and changeable mind.

8 *ἀνω καὶ*

κάτω στρέφεται lit. 'is turned upside down,' i.e. all is brought into the utmost confusion.

11 f. δυνατόν κατανοῆσαι = ὅν δυνάμεθα κατανοῆσαι.

12 εἴτετα after a participial constr. has been noticed before: see on p. 22, 13.

15 διὰ τὸ ἀλγεῖν: because he is annoyed.

XL. p. 52, 22 ἀλλὰ πολὺ μᾶλλον sc. ἐννοῶμεν. p. 53, 4 εἰ μὴ εἴη πάρεργον 'except that may happen by the way' (Cary) = εἰ μὴ ἐν παρέργῳ. See Riddell § 76.

5 αὐτῷ ἐμοί is more emphatic than either ἐμαυτῷ and αὐτῷ μοι: cf. Sympos. 220 E, συνδιέσωσε καὶ τὰ ὄπλα καὶ αὐτὸν ἐμέ. Euthyd. 273 B, ὁ δὲ παρ' αὐτὸν ἐμέ.

6 θέασαι ὡς πλεονεκτικῶς is said ironically 'look how selfishly.'

8 Hirschig reads ἔσται, see above 87 λ and ε.

9 ἀλλ' οὖν 'well, then at least:' ἀλλὰ is often found in an apodosis after a sentence with εἰ, comp. e.g. Protag. 353 A, εἰ μὴ ἔστι τοῦτο τὸ πᾶθῆμα ἡδονῆς ἡττάσθαι, ἀλλὰ τί ποτ' ἔστί;

10 οὐδύρμενος does not seem to me to give the sense required here. Cary translates 'I shall be less disagreeable to those present by my lamentations.'

But this can only mean 'less disagreeable because I lament,' while Socr. certainly means to say 'because I do not lament.'

Comp. the analogous passage Sympos. 176 C, ἴσως ἂν ἐγὼ περὶ τοῦ μεθύσκεσθαι, οἷόν ἐστι, τάληθῇ λέγων ἥττον ἂν εἶην ἀηδής, minus molestus ero, si de ebrietate vera dixero.

This reasoning proves to my mind that a little word has dropt out before οὐδύρμενος, perhaps μὴ or ᾗ.

It is very strange that no editor should have considered this passage deserving of a note.

11 ξυνδιατελεῖ is fut. 'will remain.'

18 ἐαυτὸν stands for the first person ἐμαυτόν, see above 78 B and 101 D below.

19 τὸ κέντρον ἐγκαταλιπὼν: an unmistakeable allusion to Eupolis' lines about Pericles οὕτως ἐκῆλει καὶ μόνος τῶν ῥητόρων τὸ κέντρον ἐγκατέλειπε τοῖς ἀκρωμένοις (cf. Cic. de Or. 3, 34).

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XLII—XLIII. ARGUMENT IV: THE SOUL IS SHOWN TO BE A PRINCIPLE AND NOT A HARMONY, 1st, AS THIS ASSUMPTION WOULD BE INCONSISTENT WITH THE DOCTRINE OF REMINISCENCE, 2nd, BECAUSE THE SOUL DOES NOT ADMIT OF DEGREES, 3rd, BECAUSE THIS THEORY WOULD, AFTER ALL, BE INSUFFICIENT TO EXPLAIN THE FACTS OF THE CASE. THE SOUL IS IMMORTAL AND DIVINE AND THE DOMINANT PRINCIPLE IN THE HUMAN BEING.

XLII. p. 53, 21 ἀλλ' ἵτεον 'let us begin' = ἔωμεν δὴ κ.τ.λ. above 78 C.

For the asyndeton in the next sentence Stallb. comp. Apol. 38 D. Protag. 338 C. Rep. 3, 412 C.

24 ὁμοίως with a participle

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has the same sense as *καίπερ* with a part. 'although' or 'for all that it is.' Comp. Phileb. 12 B, Xen. Cyr. 5, 1, 26. 25 *ἐν ἀρμονίας εἶδει οὔσα* = *ἀρμονία οὔσα*, comp. Menex. 249 A, *ἐν πατρὸς σχήματι καταστᾶσα ἡ πόλις*.

27 *ἀλλὰ* sc. *φάναι*, a verb easily supplied from the preceding *ἐυχωρεῖν*.—*ἄθλον* is construed with *μή*, because it has almost the notion of *παντὶ φοβητέον*. p. 54, 3

οὐδὲν παύεται 'ceases not one bit:' cf. 100 B, *ἀπερ...οὐδὲν πέπαυμαι λέγων*, and Riddell § 6.

13 *θαυμαστῶς ὥς*: comp. Don. § 404.

18 *ἦδε ἡ οἴησις, τὸ—εἶναι*: below, 94 B, we have in precisely the same manner an infinitive sentence added as the epexegetis of a subst.

20 *ἐυγκείσθαι* is the Attic form instead of *ἐυντεθεῖσθαι* which would, however, be used in later Greek only: the reviewer of my edition of the Apology in the Cambr. Univ. Gazette 1869, no. 22 well compares Legg. 793 B, *νόμων...τῶν ἐν γράμμασι τεθέντων τε καὶ κειμένων καὶ τῶν ἐτι τεθησομένων*.

21 *ἀποδέχεσθαι* is construed with a genitive below 96 E; we might here and directly afterwards, E, also take the constr. as a genitive absolute. See Jelf § 485.

24 *ταῦτα* refers to the previous assertion that harmony was composed prior to the things which were required for its composition. *ἐυμβαίνει*, as we have already had occasion to observe, denotes logical consequence.

27 *ἐκ τῶν οὐδέπω ὄντων* viz. the body and its component parts.

28 *τοιούτων ᾧ* = *τοιούτων ὅλον ἐκείνο ᾧ*: Heind. quotes Rep. 1, 349 D *τοιούτος ἄρα ἐστὶν ἐκάτερος αὐτῶν ὅσπερ εἰσιν*. See Jelf § 594, 2 Obs. 3.

p. 55, 9 *ἀνευ ἀποδείξεως* without a strict logical demonstration, *μετὰ εἰκότος τινός* 'with a certain amount of probability:' but what should be thought of these arguments, is stated directly afterwards; Plato might then have continued *καὶ εὐπρεποῦς* (cf. Thuc. 3, 38 *τὸ εὐπρεπὲς τοῦ λόγου ἐκπονήσας παράγειν πείσεται*), but prefers the noun (ib. 3, 11 *ἡ εὐπρέπεια τοῦ λόγου*).

13 *ἀλαζύοι* 'cheats:' *ἀλαζών*, *ψευδής* Timaeus.

18 *αὐτῆς ἐστὶν* 'belongs to her.'

19 *ἱκανῶς* 'on satisfactory evidence.'

XLII. p. 55, 28 On *παρὰ* after *ἄλλο* see Jelf § 637, III, 3 g. 29 *ἡγείσθαι* 'to take the lead' and so to be prior to these things. p. 56, 1 *ἐναντία* should be joined with *κινηθῆναι ἢ φθέγγασθαι*. 6 *ἐνδέχεται* 'it is possible:' the original expression being *τὸ πράγμα ἐνδέχεται* 'the thing allows.'—*μᾶλλον* 'in a higher degree,' *ἥττω* 'in a lesser degree.'

9 *τοῦτο ὥστε*: comp. below 103 E where we have the same construction. *ὥστε* might also be omitted.—*καὶ κατὰ τὸ σμικρ.* 'even in the smallest extent.' The

question is: can one soul be more a soul than another, just as one harmony can be harmony in a higher degree than another? In constituting the reading of the passage, I have followed Van Heusde's conjectures in bracketing *μᾶλλον* and adding *ψυχὴν* before *ψυχῆς*, which seems to be necessary in accordance with Plato's usage: see directly below D and other instances collected by Stallb. on Hipp. mai. 299 D. The explanation given of the first *μᾶλλον* is, I confess, perfectly unintelligible to me: 'ut alter altero magis plus atque magis et minus ac minori gradu hoc ipsum sit, animus;' and I always take to be a sure sign of a wrong reading, if thinking over an explanation given of it by its defenders causes the reader a headache.

16 *θεμένων* 'Bodl. pr. et Ven. II Tub., quod ego quidem non probaverim, sed Herm. recepit,' STALLB.; it would be interesting to know Stallb.'s reasons for rejecting *θεμένων*, as we have an analogous instance directly afterwards l. 23 in *ὑποθέμενος*.

25 *ἔστιν* 'means' or 'signifies.' p. 57, 18 *ψυχὰς πάντων ζώων*: 'the consequence of the hypothesis of Simmias would be not only the obliteration of the distinction between the virtuous and the vicious, but also between man and the lower animals.' GEDDES.

21 *πάσχειν ἂν=δτι ἂν ἐπασχεν ὁ λόγος* 'that our argument would come to this untenable position.'

XLIII. p. 57, 24 *τῶν ἐν ἀνθρ. πάντων* is a partitive genitive dependent on *ἐστ' ὁ, τι ἄλλο*.

30 *ἄλλα μυρία*: for the constr. see n. on Apol. p. 37, 19.

p. 58, 4 *οἷς ἐπιτελοῖτο=τούτοις α* (acc. determ.) *ἐπιτ.*—*ἄλλο δτιοῦν πάθος κ.τ.λ.=καὶ ἄλλῃ ὥστιν οἷον πάθει δ ἐκεῖνα πάσχοιεν*.

9 *φησί τις* 'eodem iure quo φασίεν dictum est,' HERM.: I should rather think that *φησί τις=φασίεν*; but at any rate there is no reason for changing *φησί* with Bekker into *φήσει*.

10 *ὀλίγον*: see above 80 c. 14 *ταῖς ἐπιθυμίαις κ.τ.λ.*: these datives are not governed by *νοουθετοῦσα*, which verb rather requires the acc., but by *ἀπειλοῦσα*: instances analogous to the present case have been collected by the commentators: Isocr. Areopag. § 48 *ἐν τοῖς ἐπιτηδεύμασιν ἔμενον, ἐν οἷς ἐτάχθησαν, θαυμάζοντες καὶ ὀμιλοῦντες τοὺς ἐν τούτοις πρωτεύοντας*. Lysias in Andoc. § 33 *εἰς τοιοῦτον δὲ ἀναισχυντίας ἀφίεται ὥστε καὶ παρασκευάζεται τῇ πόλει καὶ πράττει καὶ ἤδη δημηγορεῖ, καὶ ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισί*. HEINDORF. Stallb. adds Plato Legg. 11. 934 E, 12, 964 B; but the passage which he quotes from Sophocles, Antig. 537, *καὶ συμμετίσχω καὶ φέρω τῆς αἰτίας*, has nothing whatever to do with this point, as Wex's note will be sufficient to show. But add Protag. 327 A, *καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν μὴ καλῶς*

αὐλοῦντα, where we should expect the dative in agreement with ἐπι-
πλήττειν. 17 οὐ (Odys. α 17) λέγει τὸν Ὀδυσσεύα 'he says of
Ulysses:' for the constr. comp. above 79 B.

20 ὥς with the
genitive absol. instead of ἁρμονίαν εἶναι: as it appears a favourite
constr. with Plato. Stallb. collects the foll. instances: Cratyl.
439 C, διανοηθέντες—ὥς λόντων ἀπάντων καὶ βρόντων. Legg. I, 624 B,
μῶν—λέγεις ὥς τοῦ Μίνω φοιτῶντος πρὸς τὴν τοῦ πατρὸς ἐκάστοτε
ξυνουσίαν; Phil. 16 D, ταύτην τὴν φήμην παρέδωσαν ὥς ἐξ ἐνὸς μὲν
καὶ ἐκ πολλῶν ὄντων τῶν αἰετ. λεγομένων εἶναι.

21 καὶ οἷας ἀγε-
σθαι=καὶ τοιαύτης ὥστε ἀγεσθαι. 23 καὶ οὕσης κ.τ.λ. 'although
it is.'

24 ἢ καθ' ἁρμονίαν 'than in the manner of harmony:'
Jelf § 629, 3 c. Riddell § 165 (p. 182).

XLIV—XLIX. DIGRESSION PREPARING THE ANSWER TO THE
OBJECTION OF CEBES WHICH INVOLVES THE QUESTION OF CAUSATION
IN THE CHANGES CALLED GENERATION AND DESTRUCTION. REVIEW
OF THE THEORIES OF PREVIOUS PHILOSOPHERS, ESPECIALLY OF
ANAXAGORAS WHO WAS NOT CONSISTENT IN APPLYING THE PRINCIPLE
HE HAD DISCOVERED. IN OPPOSITION TO THE PHYSICAL PRINCIPLES
OF PREVIOUS PHILOSOPHERS, THE NECESSITY OF INTELLECTUAL PRIN-
CIPLES IS DEMONSTRATED. THE PRINCIPLE THAT THE *IDEA* UNDER-
LIES ALL PHENOMENA IS ENOUNCED AND ILLUSTRATED BY EX-
AMPLES.

XLIV. p. 59, 1 τὰ Ἀρμονίας τῆς Θηβαϊκῆς: Harmonia, the
daughter of Venus, was the wife of Cadmus, the founder of Thebes.
The comparison of Simmias with Harmonia and of Cebes with
Cadmus has puzzled some commentators, and Olympiodorus finds
even a very mystic sense in it; to me it seems to be little more
than a mild joke: Simmias and Cebes are, as we have seen, in-
separable friends, and stick together just like man and wife.
Stallb. says 'τὰ Κάδμου vocat Cebetis rationem qui concesserat
quidem animos corpore esse diuturniores, eosdem numquam in-
terituros esse negaverat. illa faciliior, haec difficilior ad refellen-
dum fuit. quamobrem facile illa uxori, haec marito tribuitur.'
I doubt if this be true; common experience shows I think that it
is far more difficult to convince a woman than a man.

5 θαυμαστῶς—ὥς παρὰ δόξαν: for the separation of ὥς from the
adv. to which it belongs comp. below, 99 D, ὑπερφύως μὲν οὖν, εἴφη,
ὥς βούλομαι. 102 A, θαυμαστῶς γὰρ μοι δοκεῖ ὥς ἐναργῶς—εἰπεῖν
ἐκείνος ταῦτα.

6 Transl. 'I wondered at Simmias' explanation
when he stated his doubts.' The sentence would be smoother by

admitting δ, τι with Forster, Heindorf, and Hirschig.

7 χρήσασθαι τῷ λόγῳ, 'to deal with the argument,' i.e. to 'refute' it. So Hipp. mai. 299 B, ἀλλ' ἔχεις τι χρήσθαι τῷ λόγῳ, ἢ τι καὶ ἄλλο ἐροῦμεν; (In accordance with this passage Hirschig admits χρήσθαι in the text on the authority of inferior mss.) Theaetet. 165 B, τί γὰρ χρῆσθ' ἀφύκτῳ ἐρωτήματι; 11 ἡμῶν belongs to

τὸν λόγον.—*βασκανία fascinum*: it is an idea very common with the ancients, and just as common with modern nations that boasting is punished by the gods and causes misfortune. It is needless to trouble the reader with the great number of passages in which the *βασκανία* occurs; the motive is always the same as is contained in Sophocles' well-known words Ζεὺς μεγάλης γλώσσης κόμπουι Τπερεχθαίρει. In the Rep. 5, 451 A, Socr. says προσκυνῶ δ' Ἀδράστειαν, ὦ Γλαῦκων, χάριν οὗ μέλλω λέγειν. Comp. Legg. 4, 717 D. For μέγα λέγειν see n. on Apol. p. 6, 21. 13 Ὀμηρικῶς 'using the Homeric phrase ἐγγὺς εἶναι' (Il. 4, 496. 5, 611. 6, 143), and of course suiting the action to the word. 15 ἀξιοῖς ἐπιδειχθῆναι = ἀξίον λέγεις ἐπιδειχθῆναι, 'operae pretium esse dicis ut demonstraretur.' ἐπιδεικνύμαι 'vi ostendendi ac demonstrandi ea condicione atque lege usurpari videtur, ut simul in aliquo loco vel argumento subsisti aut ceteris, quae sunt exposita, aliquid addi significetur.'

STALLB. Hirschig reads ἀποδειχθῆναι which is also given by the ms. Φ. 18 διαφερόντως i.e. much better.—ἐν ἄλλῳ βίῳ 'in a different pursuit,' not in that of a philosopher. 20 τὸ δὲ ἀποφαίνειν κ.τ.λ. The sense of this clause is clear enough, nor does the constr. deviate so much from Plato's general style as to justify the changes which have been proposed by some of the editors. The only irregularity consists in the interruption of the constr. after the verb κωλύειν according to which we should expect οὐδὲν κωλύειν φῆς πάντα ταῦτα μὴνύειν ὅτι πολυχρόνιον τέ ἐστι ψυχῇ—ἀλλ' οὐκ ἀθανάσιαν. The second inf. μὴνύειν is dependent on κωλύειν: comp. an analogous instance in the Apol. p. 16, 2, where we have two participles, the first subordinate to the second. The beginning of the sentence should be rendered 'as regards the proof that.'

28 ζῶν—ἀπολλύοιτο, for the optative without *ἄν* see n. on 86 A, above. Wyttienbach transposes the whole passage μὴ (so he writes for καὶ) ταλαιπωρουμένη—ἀπολλύοιτο after ἀθανάτον ἔστι: it must be confessed without any cogent reason, but yet the sense which he then obtains is so satisfactory that one would wish the mss. were in favour of his reading. p. 60, 3 πρὸς γε τὸ

ἕκαστον ἡμῶν φοβεῖσθαι 'so far as our individual apprehensions are

concerned.' GEDDES.
Jelf, § 417.

8 For the subjunctive after βούλει see

XLV. p. 60, 15 τὰ γ' ἐμὰ πᾶθ' 'what happened to myself' in attempting the same investigation. 17 ὦν λέγεις is the reading preferred by most editors, though the Bodl. and one other good ms. have ὦν ἂν λέγῃς. This reading Riddell, § 65, translates: 'you can apply it to satisfying yourself with respect to your objections, whatever they be,' and adds the following comments, 'It is true that the objections had preceded, but this only makes the instance parallel to 98 ε; and what ὦν ἂν intimates is that Socr. does not wish to bind Cebes in the precise case he has stated. As just before he had said ἐξεπίτηδες πολλαίς ἀναλαμβάνω, ἵνα μὴ τι διαφύγῃ ἡμᾶς, εἰ τέ τι βούλει προσθῆς ἢ ἀφέλῃς,—to which Cebes had guardedly replied ἀλλ' οὐδὲν ἐγωγε ἐν τῷ παρόντι οὐτ' ἀφελεῖν οὐτε προσθεῖναι δέομαι,—he now, by giving a *general* turn to the sentence, leaves a loophole open for future qualification.'

21 ἱστορία φύσεως 'the investigation of Nature,' denotes the speculations of the Pre-Socratic philosophers; of these Socr. had no very high opinion: comp. his judgment as recorded by Xenophon, Mem. 1, 1, 11, τοὺς φροντίζοντας τὰ τοιαῦτα (sc. τὰ περὶ τῆς τῶν πάντων φύσεως) μωραίνοντας ἀπεδείκνυν.—ὑπερήφανος sc. ἡ ἱστορία or σοφία.

24 ἄνω κάτω is a proverbial expression in which καί is frequently omitted. So still in modern Greek: Corais on Isocr. p. 179 (236, 7). In Gorg. 481 ε, we have the same expression ἄνω καὶ κάτω μεταβάλλεσθαι, where it means 'frequently change one's opinion.'

25 σηπεδῶνα of digestion, a medical term well illustrated by Forster by a reference to Athen. 7, 1, p. 276, where ἡ σηπεδῶν is explained = ἡ πέψις, and Galen. in Hippocr. Aphorism. 6, 1, παλαιὰ τις ἦν συνήθεια τοῖς τοῖς ἀνδράσιν ἀσηπτα καλεῖν ἀπερ ἡμεῖς ἀπεπτα λέγομεν.—Fischer compares Arist. Meteorolog. 4, 1, σῆψις δ' ἐστὶ φθορὰ τῆς ἐν ἐκδότῳ ὑγρῷ οἰκείας καὶ κατὰ φύσιν θερμότητος, ὑπ' ἄλλοτρίας θερμότητος· αὕτη δ' ἐστὶν ἡ τοῦ περιέχοντος—καὶ ζῶα ἐγγίγνεται τοῖς σηπομένοις διὰ τὸ τὴν ἀποκεκριμένην θερμότητα φυσικὴν οὖσαν συνεστάναι τὰ ἐκκριθέντα. The doctrine on the origin of living beings mentioned in the text was especially Anaxagorean: Diog. Laërt. 2, 9, τὰ ζῶα γενέσθαι ἐξ ὑγροῦ τε καὶ θερμοῦ καὶ γεώδους: but the same writer mentions it also of Archelaus (represented as the teacher of Socr.) 2, 16, ἔλεγε δύο αἰτίαι εἶναι γενέσεως, θερμὸν καὶ ψυχρὸν. 27 αἷμα κ.τ.λ.: the opinion of Empedocles (αἷμα γὰρ ἀνθρώποις περικάρδιον ἐστὶ νόημα): see Cic. Tusc. 1, 9, with the notes of Davies and other commentators.—ἧ δ' ἀήρ:

'Anaximeni hanc sententiam tribuit Plut. De placit. phil. 1, 3. Itemque τοῖς ἀπὸ Ἀναξαγόρου ibid. 2, 4. Anaximandro autem, Anaximeni, Anaxagoræ et Archelæo Theodoret. Therapeut. p. 545. Idem etiam Diogeni (Apolloniatae) et aliis quibusdam probatum esse tradit Arist. De anima 1, 2.' FORSTER.

28 ἡ τὸ πῦρ: Heraclitus' doctrine, later on adopted by the Stoics.—ὃ δὲ ἐγκέφαλος, most probably the doctrine of Pythagoras: cf. Diog. Laërt. 8, 30, εἶναι τὴν ἀρχὴν τῆς ψυχῆς ἀπὸ καρδίας μέχρις ἐγκεφάλου, καὶ τὸ μὲν ἐν τῇ καρδίᾳ μέρος αὐτῆς ὑπάρχειν θυμόν, φρένας δὲ καὶ νοῦν τὰ ἐν τῷ ἐγκεφάλῳ.

p. 61, 1 λαβούσης τὸ ἡρεμεῖν 'having settled down to a quiet state.'—κατὰ ταῦτα = οὕτως 'accordingly.' Heindorf prefers κατὰ ταῦτά 'eodem modo.'

2 'It is difficult to trace up to any special philosophic sect the sensational hypothesis here described, which derives ἐπιστήμη from a very different source from that which Plato allowed: Professor Thompson (Arch. Butler's Lectures, Vol. 2, p. 103) considers it "a specimen of popular metaphysic."'

3 OEDDES. 9 The words ἀ καὶ πρὸ τοῦ ὧμων εἰδέναι are strictly speaking superfluous, being a mere repetition of the preceding ἀ καὶ πρότερον σαφῶς ἠπιστάμεν: but this repetition is quite in keeping with Plato's style.

16 Hirschig seems to be right in transposing ὅγκον ὀλίγον: he says 'pertinet ὀλίγον ad ὄντα. est brevis dicendi ratio, quæ plene sic se habet alibi: τὸν ὅγκον πρότερον ὀλίγον ὄντα ὕστερον.' 18 μετρίως 'with sufficient reason,' = ἱκανῶς.

20 Wyttenbach and Hirschig propose to change αὐτῇ into αὐτοῦ, and I think they are right in requiring that the object of the comparison should be expressed. Hirschig says 'comparativo adsit genitivus necesse esse multa exempla in mox sequentibus obvia docent. praeterea vide 100 ε, εἰ τίς τινα φαίη ἕτερον ἐτέρου τῇ κεφαλῇ μείζω εἶναι.' But αὐτῇ is supported by all mss. and even by the old Sicilian translation quoted by Wyttenb. which has homo magnus parvo maior esse ipso capite, where ipso belongs to capite. But why not change σμικρῷ into σμικροῦ? The dative in the mss. is no doubt owing to the impression that παρὰ σὺν required it: but this can be used absolutely, or rather σμικρῷ should be supplied for it. If σμικροῦ be right, we should translate 'for I thought I had a correct impression, whenever a big man standing near appeared to be greater by a whole (αὐτῇ) head than the small man.' In many mss. even ἰππου has been changed into ἰπψ.

23 προσθεῖναι is the reading of the Bodl. pr. m. and may be right; but it should be confessed that προσεῖναι (see crit. notes) agrees better with the infin. ὑπερῷ

χεω which is used below in the same sense. προσθεῖναι may easily have got into the text from the expressions used at the end of the page 28 ἀποδέχεσθαι c. gen.: see above, 91 π. p. 62, 4 αὐτῇ sc. τὸ πλησιάζεσθαι. This is afterwards explained by the exegesis ἡ ξύνοδος κ.τ.λ. Comp. the following clause. αἰτιος admits of a double constr., either the mere infinitive or the gen. of the infin. 15 φύρω: we might say 'brew' or 'cook:' for the Greek Stallb. compares Aristoph. Birds, 462, προσπεφύραται λόγος εἰς μοι, ὃν διαμάττειν οὐ κωλύει. 16 προσίεμαι 'I approve,' or 'admit:' Don. p. 451.

XLVI. p. 62, 18 ὡς εἶφη sc. ὁ ἀναγιγνώσκων. The gen. 'Ἀναξαγόρου depends on βιβλίου 'hearing a person once reading from a book (written), as he said, by Anaxagoras.' For Anaxagoras see Grote H. Gr. 4, 231. The work in question was entitled Φυσικά. 22 τὸν γε νοῦν κοσμοῦντα πάντα κοσμεῖν 'that the Mind while it is regulating should regulate all things.' This translation shows that it is neither necessary nor advisable to consider κοσμεῖν as spurious, though Herm. does so. 24 f. αἰτίαν περὶ ἐκδύτου: the same constr. occurs 96 π, 97 π, 98 π, and elsewhere. Comp. below ἐπιστήμη περὶ τινος. 29 αὐτοῦ ἐκείνου: 'elegantēr ἐκείνος pro reflexivo ponitur, ubi peculiaris subiecti vis universo sententiae ponderi cedit: cf. Lysias adv. Alc. II § 11 ὧν οἱ νόμοι—οὐδένα κυριώτερον ἐκείνων ἀποδεικνύουσι, ubi recte Foertschius Obs. crit. p. 70 Augeri coni. εὐνῶν reiecit, pluraque apud Held, ad Plut. Timol. p. 373.' HERMANN. For the use of ἐκείνος in Plato see also Riddell, §49. For ἀλλ' ἢ after negative clauses see above p. 30, 12. p. 63, 5 The expression κατὰ νοῦν ἐμυνῶ is no doubt chosen in allusion to the Νεὺς of Anaxagoras; 'acumen est in ambiguitate, qua κατὰ νοῦν secundum mentem Anaxagorae placitum significat, et vulgo usurpatur gratum, ex animi nostri sententia.' WYTTENB. The sentence is continued in a somewhat loose manner, the subject αὐτὸν being omitted with the infinitive φράσειν. 6 πότερον ἢ γῆ πλατεῖς ἐστιν ἢ στρογγύλη: the first was the opinion of Anaximenes, adopted, as it seems, by Anaxagoras, the second that of Anaximander, who maintained that the shape of the earth was like a κίων, with regard to which Plato seems here to have chosen the word στρογγύλος. See Plut. de plac. philos. 8, 10. Euseb. Praep. Ev. 1, 8. Diog. Laërt. 2, 1, 2, 3, 4. Arist. de caelo 2, 13. 10 ἐπεκδιηγέσθαι 'to explain furthermore, in addition.' 11 ἐν μέσῳ: in accordance with the tenets of the Ionic and Eleatic philosophers. Laërt. 9, 2. Plut. de plac. philos. 3, 4. Cic. Tusc.

1, 17, 28. 12 ποθεσόμενος is here given on the authority of only two inferior mss.: the Bodl. and the better class have υποθέμενος, one ms. has ἴσως ποθήσων as a conjectural reading in the margin, and two have the conjecture υποθησόμενος which was the received reading before Heindorf and Bekker. It is, however, impossible to establish that ποθεσόμενος is the genuine reading, though it may be admitted that it has much probability. Eustath. on Od. β 375 says τὸ δὲ ποθέσαι ἀντὶ τοῦ ποθήσαι δοκεῖ μὲν ποιητικόν, ἔστι δὲ ἀληθῶς Ἀττικόν, εἶγε καὶ Πλάτων ἐν τῷ περὶ ψυχῆς φησὶ 'παρεσκευασμένη ὡς οὐκέτι ποθέσων ἄλλο εἶδος αἰτίας' λέγεται τοίνυν ἐκατέρως καὶ ποθήσαι, καὶ ποθέσαι. The future ποθέσομαι is quoted from only one other passage, Lys. 8, 18, but there Scheibe's edition reads ποθήσομαι on the authority of two mss. The arguments which Heindorf brings forward against υποθησόμενος are 'neque in Socratem convenit ex aliis rerum causas h.l. quaerentem,' but surely υποτίθεσθαι is quite in its place here, as it means 'to surmise or suppose reasons,' (cf. 100 A) and the second argument 'neque librorum comprobatur suffragiis' is certainly false, υποθησόμενος being just as easily obtained from υποθέμενος as ποθεσόμενος. I have made this note purposely somewhat long in order to show with what difficulties Platonic criticism is often beset.

13 οὕτω παρεσκευάσμεν, ὡσαύτως πεισόμενος: Heindorf aptly compares Xen. Cyrop. 8, 5, 5 ὡσαύτως δὲ οὕτως ἔχει καὶ περὶ κατασκευῆς.

15 πρὸς ἄλλα i. e. in their mutual proportions of speech.

17 ποιεῖν sc. & ποιεῖ, but it is by no means necessary to add these words in the text. See also Riddell § 231.

24 πᾶν σπουδῇ is a phrase very common in all Attic writers, but especially in Thucydides and Plato.

25 ἀναγινωσκον 'began to read.'

28 ἀπὸ should be interpreted 'starting from great hope,' ψυχὴν φερόμενος 'I was sailing along' (comp. the numerous expressions in which φέρεσθαι is used in a nautic sense 'to be carried along' by the wind: ἐπειδή, when (cum). This I believe to be the most natural explanation of the passage; least of all should I approve of Stallb.'s translation 'de praeclara hac spe confestim depellebar.'

29 προῶν καὶ ἀναγινώσκων is a hendiadys = ἐν τῷ ἀναγινώσκειν προῶν. p. 61, 1 ἐπειδὴ ὁρῶ: notice the present in the dependent sentence. "The fact of which Socrates had become aware was one which, with its consequence of disappointed hopes, still remained in full force at the time at which he was speaking." Riddell § 89. ἄνδρα not 'the man,' but 'a man' = τινά, ironically; comp. Soph. Ai. 1142, ἤδη ποτ' εἶδον

ἀνδρ' ἐγὼ γλώσση θρασύν (with ironical reference to Teucer) and ib. 1150, ἐγὼ δέ γ' ἀνδρ' ὅπωπα μωρίας πλέων (with reference to Menelaus). So Arist. Achar. 1128, ἐνορῶ γέροντα δειλίας φευζομένους. STALLB.—τῷ μὲν νῷ οὐδὲν χρώμενος κ.τ.λ.: this was no doubt Socrates' own judgment, cf. Xen. Mem. 4, 7, 6 κινδυνεύσαι δ' ἂν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα οὐδὲν ἦττον ἢ Ἀναξαγόρας παρεφρόνησεν ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι. Plato Legg. 12, 967 B καὶ τινες ἐτόλμων τοῦτό γε αὐτὸ παρακινδυνεύειν καὶ τότε λέγοντες ὡς νοῦς εἴη διακεκοσμηκῶς πάνθ' ὅσα κατ' οὐρανόν· οἱ δὲ αὐτοὶ πάλιν ἀμαρτάνοντες ψυχῆς φύσεως ὅτι πρεσβύτερον εἴη σωμάτων, διασηθέντες δὲ ὡς νεώτερον, ἀπανθ', ὡς εἰπεῖν ἔπος, ἀνέτρεψαν πάλιν, ἑαυτοὺς δὲ πολλὸ μᾶλλον· τὰ γὰρ δὴ πρὸ τῶν ὀμμάτων πάντα αὐτοῖς ἐφάνη, τὰ κατ' οὐρανὸν φερόμενα, μεστὰ λίθων εἶναι καὶ γῆς καὶ πολλῶν ἄλλων ἀψύχων σωμάτων διανεμόντων τὰς αἰτίας παντὸς κόσμου. Arist. Metaph. 1, 4, Ἀναξαγόρας τε γὰρ μηχανῇ χρῆται τῷ νῷ πρὸς τὴν κοσμοποιῖαν καὶ ὅταν ἀπορήσῃ διὰ τίν' αἰτίαν ἐξ ἀνάγκης ἐστί, τότε ἔλκει αὐτόν· ἐν δὲ τοῖς ἄλλοις πάντα μᾶλλον αἰτιᾶται τῶν γινομένων ἢ νοῦν.

6 κἄπειτα falls under the same rule as κἄτα, for which see Jelf, § 697 d. 10 οἷα=τοιαῦτα ὥστε. 13 ξυμβολαί

'ligaments,' called *commisurae* by Cic. N. D. 2, 55. 21 The

comparatives βέλτιον and δικαιότερον are easily understood by supplying ἢ μ' ἀπολύειν and ἢ ἀποδιδράσκειν. The justification of his conduct with regard to his remaining in the prison and suffering death (δικαιότερον κ.τ.λ.) is the subject of the Crito to which we have here an unmistakeable allusion. 23 ἢν ἂν κελεύσωσι "has

no future force, for the penalty had been awarded: but it gives the meaning 'that it is right to stay and abide the penalty, whatever it be, which they have awarded.'" Riddell, § 65. This observation is directed against Hirschig who pronounces these words to be an interpolation. 23 νῇ τὸν κύνα: see on Apol. 22 A.

25 περὶ Μέγαρα ἢ Βοιωτοῖς: so Crito 53 B, αὐτὸς δὲ πρῶτον μὲν ἐὰν εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς, ἢ Θήβαζε ἢ Μegaraδὲ κ.τ.λ.

27 πρὸ after comparatives: see n. on Apol. p. 18, 26. Jelf, § 619, 3 b.

p. 65, 3 I have kept the text of the best mss. καὶ ταῦτα, as I believe it capable of explanation, καὶ having here an emphatic sense 'and moreover;' ταῦτα=τὰ ὑπ' ἐμοῦ ποιούμενα, 'all this,' most probably accompanied by some deictic gesture: Socr. means τὸ καθῆσθαι καὶ τὸ παραμένοντα ὑπέχειν τὴν δίκην καὶ τὰ ἄλλα τοιαῦτα. Heindorf writes καὶ ταῦτα νῷ πράττων 'praesertim mente agens,' a reading which, though quite correct, produces here a somewhat awkward impression; Bekk. and Stallb. prefer καὶ ταύτη

'and that in this manner I act with my mind,' a sense which might also be attained by repeating the prep. διὰ before ταῦτα. 4 In the Bodl. and three other mss. ἄν is omitted, and this reading is defended by Riddell, § 67, who says that ἄν should be understood from the preceding co-ordinate sentence. All other critics admit ἄν into the text.

5 τὸ γὰρ μὴ διελέσθαι—αἰτιον forms the subject to an imaginary predicate, which is omitted because unfavourable and as it may easily be supplied by the listener who has followed the course of the argument: viz. εὐθηθές ἐστιν. We have an analogous instance Sympos. 177 c, τὸ οὖν τοιούτων πέρι πολλὴν σπουδὴν ποιήσασθαι, "Ἐρωτα δὲ μηδὲνα πω ἀνθρώπων τετολμηκέναι—ἀξίως ὑμῶσαι so. θαυμάσιόν ἐστιν. In the same way we find infinitive sentences commenced and left without a final verb in Xen. Mem. 1, 4, 12, and 4, 3, 5. In illustration of the sentence Forster quotes Tim. 46 d, δοξάζεται δὲ ὑπὸ τῶν πλείστων οὐ ξυναιτία (subsidiary cause), ἀλλ' αἰτία (cause) εἶναι τῶν πάντων ψύχοντα καὶ θερμαίνοντα, πηγνύοντα τε καὶ διαχέοντα, καὶ ὅσα τοιαῦτα ἀπεργαζόμενα.

8 ψηλαφῶ "λέξις αὕτη μουσική, ἐπεὶ κυρίως ἐπὶ χορδῶν τὸ ψηλαφᾶν λέγεται παρὰ τὸ ψαλτήριον ἀφᾶν" Phavorinus: the word 'properly signifies *feeling* or *fumbling* among the strings in search of the right note. Comp. Aristoph. Pac. 691, ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα, Νυνὶ δ' ἅπαντα πρὸς λύχρον βουλευέσμεν' GEDDES, who also quotes Act. Apost. 17, 27, where this term is applied to the groping of the heathen after God. δ belongs both to ψηλ. and προσαγορεύειν, and αὐτὸ is superfluous.

9 ὀνόματι is the reading of a number of inferior mss., the Bodl. and other mss. having *δμματι*: but Stobaeus also reads ὀνόματι in quoting the passage, and *δμματι* is scarcely capable of explanation. Reisig's interpretation, Enarr. Oed. Col. 142 ('alieno oculo significantur ea membra quibus in tenebris rem obscuram tentant') would be admissible in Aeschylus or Sophocles, but scarcely in Plato. The reading *δμματι* no doubt arose from a mistaken comparison with τοῖς *δμμασι* below ε or *δμματα* d.

10 f. δίνην—ὑπὸ τοῦ οὐρανοῦ 'vortex qui a caelo fit:' instances in which a noun is joined with a prep. are not scarce: many are here collected by Heind. and Stallb. Herm. connects ὑπὸ τοῦ οὐρανοῦ with μένειν, in the sense of *sustineri*. The allusion is to Empedocles, cf. Arist. de Caelo, 2, 13, οἱ δέ, ὥσπερ Ἐμπεδοκλῆς, τὴν τοῦ οὐρανοῦ φορὰν κύκλῳ περιθέουσιν καὶ θάπτον φερομένην τὴν τῆς γῆς φορὰν κωλύειν, καθάπερ τὸ ἐν τοῖς κνάθοις ὕδωρ· καὶ γὰρ τοῦτο, κύκλῳ τοῦ κνάθου φερόμενον, πολλαῖς κάτω τοῦ χαλκοῦ γιγνόμενον ὁμῶς οὐ φέρεται, κάτω πεφυκόσ

φέρεισθαι, διὰ τὴν αὐτὴν αἰτίαν. In derision of this doctrine Aristoph. Clouds, 379, introduces Δῖνος as the new king of the universe ἀντὶ Διός.

11 ὥσπερ καρδόπῳ: the irony is as perceptible here as in Arist. Clouds, 670 ff. For the subject comp. again Arist. l. l. 'Ἀναξιμένης δὲ καὶ Ἀναξαγόρας καὶ Δημόκριτος τὸ πλάτος αἰτίον εἶναι φασιν τοῦ μένειν αὐτήν. οὐ γὰρ τέμνειν, ἀλλ' ἐπιπωματίζειν τὸν ἀέρα τὸν κάτωθεν, ὥσπερ φαίνεται τὰ πλάτος ἔχοντα τῶν σωμάτων ποιεῖν· ταῦτα γὰρ καὶ πρὸς τοὺς ἀνέμους ἔχει δυσκινήτως διὰ τὴν ἀντέρεισιν. ταῦτ' οὖν τοῦτο ποιεῖν τῷ πλάτει φασὶ τὴν γῆν πρὸς τὸν ὑποκείμενον ἀέρα· τὸν δὲ οὐκ ἔχοντα μεταστῆναι τόπον ἱκανὸν ἀθρόον τοῦ κάτωθεν ἡρεμεῖν κ.τ.λ.

15 τούτου i. e. τούτου τοῦ Ἄτλαντος, the real Atlas. The divine cause which sustains all, is here called Atlas: a simile easily understood.

17 f. δέον ξυνδεῖν: an intentional peronomasia, cf. Cratyl. 418 ε, τὸ δέον φαίνεται δεσμός εἶναι. For οὐδὲν see above, 91 D.

22 ὁ δεύτερος πλοῦς ἐστὶ δῆπου λεγόμενος Ἄν ἀποτύχη τις πρῶτον, ἐν κώπαισι πλεῖν (or perhaps ὅτ' ἀποτυχῶν τις οὐρίου, κώπαις πλεῖ). Menander, fragm. of the Θρασύλεων p. 83, Mein. On the failure of the breeze, it was necessary to resort to the laborious oar. The expression was proverbial ἐπὶ τῶν ἀσφαλῶς τι ποιούντων, καθόσον οἱ διαμαρτύντες κατὰ τὸν πρῶτον πλοῦν ἀσφαλῆ κατασκευάζονται τὸν δεύτερον (Schol.). Plato uses it again Phileb. 19 c.

23 βούλει with the subj.: see above, p. 35, 8. Geddes says very justly that there is a touch of irony in ἐπίδειξις, which was the expression for the pretentious display of demonstrative power made by the Sophists.

24 ὑπερφυῶς ὥς: above, p. 15, 6.

26 ἐπειδὴ ἀπέφηκα: we have the perfect of present meaning in the dependent sentence, because the pursuit then already renounced had never since been resumed. See above, 98 B.

XLVIII. p. 66, 7 οὐκ ἕαικε 'it is not alike,' see n. on ἐνδέχεται, above, 93 B.—οὐ πᾶν: n. on Apol. p. 38, 8.

9 τὰ ἔργα are the productions or results of the working of the principles underlying all creation, which, Socrates thinks, may be considered as εἰκότα, i. e. mere images; λόγος denotes the rational principles in our nature, the axioms without which we cannot conceive any logical reasoning.

13 ἀπάντων ὄντων, the reading of the Bodl. and seven other mss., is defended by Riddell, § 32, c. a.

XLIX. p. 66, 17 αἰεὶ is subdivided into two parts (1) καὶ ἄλλοτε 'both on other occasions,' and (2) καὶ ἐν τῷ παρελ. λόγῳ, 'in our previous discussion:' above, ch. 19 ff. For οὐδὲν see above, 91 D. 18 f. ἐρχομαι ἐπιχειρῶν: in order to understand that this=ἐπι-

χειρήσω, comp. the French expression 'je vais vous dire.' Herodotus, 4, 99, has indeed *ἐρχομαι σημαίνων*, not *σημαίνων*: but *ἐπιχειρῶν ἐπιδείξασθαι* has the sense of a future, so that the whole expression = *ἐρχομαι ἐπιδειξόμενος*. (Hirschig feels tempted to put this into his text, but for once he confesses 'desidere evidentiā: quare potius ab incertis coniecturis etiam nunc abstineo.') 21 *ὑποθέμενος* κ.τ.λ. Socr. starts from the dogma of self-existent ideas as one which cannot be doubted: 'but these causative Ideas or ideal Causes, though satisfactory to Plato, were accepted by scarcely any one else...they were impugned in every way, and emphatically rejected, by Aristotle.' Grote, Plato, 2, 180. See Arist. de Gener. et Corr. 2, 9, Metaph. 1, 7, 12, 5. Malebranche in a passage quoted by Grote calls a conception like the Platonic Ideas, 'un fantôme de logique.'

26 *ὡς δίδοντας σοι* sc. *ἐμοῦ*, 'assuming that I grant this,' *ὅτι ἐγὼ δίδωμι*. This will show why it is not *δόντος*. —*οὐκ ἂν φθάνοις περαινῶν*, a very polite, but at the same time slightly ironical expression: 'you might not be too soon in drawing your conclusions' = 'draw your conclusions without being long about it.' The same expression occurs Sympos. 185 f. Euthyd. 272 d.

27 *τὰ ἐξῆς ἐκείνοις* lit. 'what borders to those things:' *ἐξῆς* is no doubt from *ἐχέσθαι*, although in this sense *ἐχέσθαι* generally governs the genitive; but comp. Gorg. 494 A, *ἐὰν τις σε τὰ ἐχόμενα τούτοις ἐφεξῆς ἀπαντὰ ἐρωτᾷ*, and in later writers we have *ἐχέσθαι* so with a dative, and in the same way also the constr. of *ἐξῆς* varies with a gen. and dat.: see Schweighäuser, Lex. Polyb. s.v. *ἐξῆς*. For Plato, cf. Cratyl. 299 d, 420 d, Legg. 7, 796 f. For *ἐὰν* see Riddell, § 64.

27 *ξυνδοκῇ ὥσπερ ἐμοί*: the construction with *ὥσπερ* is somewhat negligent, see above, 86 A, and comp. Riddell, § 175.

29 *οὐδὲ δὲ ἐν*, is more emphatic than *δὲ οὐδέν*: cf. Xen. Cyrop. 2, 1, 8, *ὅτι οὐδὲ δὲ ἐν ἄλλο τρέφονται*.

31 *ξυγχωρεῖν* with a dative occurs also Polit. 258 A, and Eur. Hippol. 299. Cf. Hor. Sat. 2, 3, 305, *concedere veris*.

p. 67, 2 *διότι* (= *διὰ τι*) is explained by the subjoined participial sentence. We might also write *δὲ ὅ, τι*. 'The common reading has *ὅτι* inserted after the first *ἤ*, which necessitates resort to the supply of *ἐστὶ* along with the participle, in this instance a clumsy resource. *ἔχον=ὅτι ἔχει*.' GEDDES.

5 *ἀπλῶς καὶ ἀτέχνως* 'in a simple and artless way.' On the difference between *ἀτέχνως* and *ἀτεχνῶς* comp. Harpocr. *ἀτεχνῶς περισπωμένως μὲν ἀντὶ τοῦ σαφῶς ἢ βεβαίως ἢ ἀσφαλῶς ἢ φανερώς παροξυνόντως δὲ ἀντὶ τοῦ ἀμελῶς καὶ ἀνευ τέχνης*. 7 *εἴτε παρουσία εἴτε κοινωσία*: Socr.

(or Plato) is not quite certain as to the mode in which the *μετοχή* αὐτοῦ τοῦ καλοῦ, of which he speaks above, takes place, and cannot therefore decide which word would be the more appropriate term. The mss. read *εἶτε* again before *δπρ*, which appears to be without sense, unless indeed we emend with Wytttenbach *εἶτε δπρ* δὴ καὶ ὅπως προσαγορευομένη—a change not sufficiently easy to be accepted without further consideration. I have, therefore, adopted Daehne's opinion and omitted the third *εἶτε*, nor do I share Heindorf's doubts as to the possibility of saying ἡ παρουσία or ἡ κοινωνία προσγίγνεται: on the contrary, ἡ παρουσία προσγίγνεται seems to me just as admissible as τὸ πρᾶγμα πράττεται and other expressions of the same kind. Ueberweg, Phil. 20, 513, in order to obtain the same sense reads *προσγενομένου* and omits *εἶτε*; but the first change appears to me to be quite unnecessary. Stallb.'s *εἶτε*—*προσγγιγνόμενον*, of which he seems not a little proud, is a worthless reading, not half as good as *προσγεγόμενον* which was proposed by a friend of Heindorf.

8 οὐ γὰρ ἐτι κ.τ.λ.: this disquisition is contained in the *Parmenides*. With reference to the present passage *Arist. Met.* 1, 6, says τὴν μέντοι γε μέθεξις—ἥτις ἂν εἴη, τῶν εἰδῶν, ἀφείδαν (*Plato* and the *Pythagoreans*) ἐν κοινῷ ζητεῖν.—οὐκέτι i. e. not so much as the preceding arguments.

11 τοῦτου ἐχόμενος 'clinging to this' for support.

17 τῇ κεφαλῇ 'by a head's measure.'

28 τέρας lit. 'monster,' in logic 'absurd' ('*tamquam abortus dicendi*' WYTTENB.): cf. *Theaet.* 163 D, τέρας γὰρ ἂν εἴη ὃ λέγεις.. *Parmenid.* 129 A, εἰ γὰρ αὐτὰ τὰ ὁμοῖα τις ἀπέφαιεν ἀνόμοια, τέρας ἂν, οἶμαι, ᾗν. *Phileb.* 14 E, ὅτι τέρατα διηνάγκασται φάναι.

p. 68, 8 Hirschig adds, with much probability, ἐνὸς after *διασχισθέντος*: see above, 97 A.

9 μέγα βοᾶν is here easily understood of an apodeictic assertion: Wytttenb. quotes *Plut. Mor.* t. 2, p. 1058 D, ὃ ἐκ τῆς Στοᾶς βοᾶν μέγα καὶ κεκραγώς "ἐγὼ μόνος εἰμὶ βασιλεὺς." 1169 D, μέγα βοῶντες, ὡς ἐν ἔστω ἀγαθόν.

16 τὰς τοιαύτας κομψέλας=τὰς ἄλλας αἰτίας τὰς σοφὰς ταύτας. Wytttenb. shrewdly suspects that we have here an allusion to a line of *Euripides* in his (lost) tragedy *Ἀντιόπη* (*Valek. Diatr.* p. 86) ἄλλοις τὰ κομψὰ ταῦτ' ἀφείλς σοφίσματα, 'Ἐξ ὧν κενοῖσιν ἐγκατοικήσεις δόμοις.

18 τὸ λεγόμενον shows that we have here a proverb. Schol. τὴν αὐτοῦ σκιάν δέδωκεν, ἐπὶ τῶν σφόδρα δειλοτάων μέμνηται ταύτης *Ἀριστοφάνης Βαβυλωνίως*.—ἐαυτοῦ for the second person: see above p. 52, 18.

21 ἐχαιτο curiously enough differs here in its meaning from the preceding sentence; in the first place it is 'to cling to, adhere to,' but here 'to attack.'

There is, as it seems, a certain acumen in this double use of the same word. 22 σοί: 'in your estimation.' 26 ικανόν: 'satisfactory evidence.' 27 φύροιο: 'get into a muddle.' So κυκάν below. οἱ ἀντιλογικοί: see Thompson on Phaedr. 261 v. The whole passage is very characteristic of the dialectic method of Socr.: comp. similar passages Soph. 253 cd. Rep. 7, 534 cd. p. 69, 1 ικανοί—δύνασθαι αὐτοὶ αὐτοῖς ἀρέσκειν 'they are quite up to the achievement to be satisfied with themselves:' the expression is highly ironical, especially in the phrase ικανὸς δύνασθαι, which seems to have struck later writers as something unusual (as indeed it is), cf. Philo de agric. p. 201 A (ed. Paris, 1640), Phalar. Epist. p. 272, ed. Lenn., and Themist. Epist. 20, p. 216, though they hardly understood its ironical spirit, for which reason their imitation of it is somewhat clumsy. (Hirschig brackets δύνασθαι as a gloss.) 3 οἶμαι δὲ: δὲ belongs to ποιοῖς and not to οἶμαι, see Jelf, § 424 γ. ἔφη: for the singular see p. 33, 1.

L—LVI. ARGUMENT V: CONTRARY IDEAS ARE PROVED TO EXCLUDE EACH OTHER. THE SOUL, BEING A MANIFESTATION OF THE IDEA OF LIFE, MUST BE FREE FROM ITS CONTRARY, DEATH. THE IMMORTALITY AND IMPERISHABILITY OF THE SOUL BEING THUS ESTABLISHED CEBES' ARGUMENT IS REFUTED.

L. p. 69, 13 εἶναι τι 'have a separate existence.'—τοῦτων depends on μεταλαμβάνοντα. Comp. the similar passage Parmenid. 130 E, δοκεῖ σοι εἶδη εἶναι ἅντα, ὧν τάδε τὰ ἄλλα μεταλαμβάνοντα τὰς ἐκωνυμίας αὐτῶν ἴσχειν, οἷον ὁμοιότητος μὲν μεταλαμβάνοντα ὁμοια, μεγέθους δὲ μεγάλα, κάλλους δὲ καὶ δικαιοσύνης δίκαια τε καὶ καλὰ γίγνεσθαι. 21 ὥς τοῖς ῥήμασι λέγεται 'taking the words in their literal sense:' Socr.'s meaning is explained in the next sentence. 26 πρὸς τὸ ἐκ. μέγεθος 'in proportion to his size.' 30 ἐκωνυμίαν ἔχει—εἶναι: εἶναι is frequently added after verbs of naming though it is quite superfluous: comp. e.g. Her. 2, 44, 2, εἶδον δὲ ἐν τῇ Τύρῳ καὶ ἄλλο ἱρὸν Ἡρακλῆος, ἐκωνυμίην ἔχοντος Θεοῦ εἶναι. See n. on Apol. p. 10, 2. p. 70, 1 The way in which this sentence is expressed is very awkward. The construction is τοῦ μὲν (i.e. Socrates) τὴν σμικρότητα ὑπερέχων τῷ (in as far as) μεγέθει ὑπερέχων (he is superior in size), τῷ δὲ (sc. to Phaedo), παρέχων (allowing) τὸ μέγεθος (that greatness) ὑπερέχων (as something superior to) τῆς σμικρότητος (his own smallness). Stallb. adds 'loquitur Socr. ludibundus, ita ut in re perquam vulgari summam diligentiam sectari videatur.' Comp. μειδιάσας in the

next sentence. 3 *ξυγγραφικῶς* has been differently explained: 'historicorum more' Fischer; 'scriptorum civilium sive publicorum ratione' Wytenbach; 'quasi ξυγγραφῇ sive chirographo cavendum sit' Heindorf. There can be no doubt that the first translation is not what is here required; Socr. clearly means that he has expressed himself in a clumsy and diffuse way, in order to guard against misinterpretation, and this seems to be best expressed by Heindorf's translation. The fut. *ερεῖν* seems strange at first sight, as Socr. refers to a preceding sentence, and Wytenb. goes even so far as to propose *εἰρηκέναι*: but we may explain the fut. 'it appears (from the specimen which I have just given) that I am now going to speak in a crammed lawyer-like fashion.'

5 *τοῦδε* is explained by the participle *βουλόμενος*.

6 *ἐθέλειν* of inanimate objects: see n. on p. 5, 26. Socr. maintains that it is repugnant to the idea of greatness to include smallness. He loses sight of the fact that these two notions have only a relative and no absolute sense.

7 *τὸ ἐν ἡμῖν μέγεθος* 'concrete greatness.' So afterwards *τὸ συμκρὸν τὸ ἐν ἡμῖν*.

12 *ὥσπερ κ.τ.λ.* This passage is well explained by Heindorf 'Quemadmodum ego, cum parvitatem susceperim sustinuerimque et adhuc, qui sum, idem hic sim, parvus sum, illud autem non sustinuit, cum magnum sit, parvum esse: eodem modo etiam parvum illud quod nobis inest, non vult unquam magnum fieri, etc. scilicet aliud est Socrates ὁ ἔχων τὰ ἐναντία, τὸ μέγεθος καὶ τὴν συμκρότητα καὶ ἐπονομαζόμενος τῇ ἐκείνων ἐπωνυμίᾳ, aliud τὸ μέγεθος ἐτ' ἡ συμκρότης, sive ἐν Σωκράτει ἐνούσα sive ἐν τῇ φύσει. Socrates si comparatur Simmiae, parvitatem in se recipit parvusque fit, nihil tamen ipse mutatus, sed ἐτι ὡν ὥσπερ ἐστίν, οὗτος ὁ αὐτός etc. Socrates.'

14 *τετόλμηκε* is used of inanimate objects in the same way as *ἐθέλειν*, *βούλεσθαι* and *ὀρέγεσθαι*.

18 *ἦτοι—ἦ*: see n. on Apol. p. 17, 1. Comp. below, 104 α.

19 *ἀπέρχεται* = *ὑπεκχωρεῖ* above, ε.

LI. p. 70, 25 *αὕτη* sc. *ἡ ἐκ τῶν ἐναντίων*, as appears from the apposition to the sentence.

28 *παραβαλὼν τὴν κεφαλὴν* 'admoto capite: summissius alter ille locutus erat, dum Socratem parum sibi in argumentatione constare arguit.' HEIND. p. 71, 2 *αὐτὸ τὸ ἐναντίον* 'absolute Inequality,' which is subdivided into *τὸ ἐν ἡμῖν* and *τὸ ἐν τῇ φύσει ἐναντίον*, comp. 102 δ.

8 *οὐκ ἂν ποτὲ φάμεν ἐθ.*: *ἂν* belongs of course to the infinitive.—*γένεσιν ἀλλήλων* sc. *τὸ ἕτερον ἐκ τοῦ ἑτέρου γίνεσθαι*.

11 *οὐδ' αὖ* 'not again,' as before (68 α. 77 α. 86 α), *οὕτως* = *τεταραγμένως*. Stall-

baum's conj. οὐδὲν instead of οὐδ' is perhaps true. 12 οὔτε λέγω ὡς οὐ κ.τ.λ. 'I do not deny that many things upset me' i. e. that I am liable to be upset. 13 ἀπλῶς 'simply,' without going into further arguments about the question.

LII. p. 71, 15 μοι (dat. eth.) shows the interest taken by the speaker in the fulfilment of his request. 21 ἐν τοῖς ἐμπροσθεν: see 102 DE.

21 f. χιόρα καὶ θερμόν: καὶ has here and below (πῦρ καὶ ψυχρόν) a very emphatic sense, almost=καίτοι or καίπερ.

28 For the constr. ἔστιν ὥστε see Jelf § 669, 1, Obs. 1.

29 τοῦ αὐτοῦ ὀνόματος; 'hoc dicit scriptor, non modo genus ipsum semper, sed etiam aliud quid eodem impertiri nomine (sc. quo genus illud); non modo τὸ περιττὸν nomen habere τοῦ περιττοῦ, sed idem etiam ternionem habere.' HEIND.

Stallb., who prefers ἐαυτοῦ, the reading of several mss., explains 'accidit igitur de nonnullis istius modi, ut non modo ipsum genus suum ac proprium sibi nomen semper vindicet (suo semper nomine appelletur), ut cum calidum semper calidum, numquam ignis vocetur, sed etiam aliud quid (quod generi est subiectum) illud assumat, quod etsi non est illud ipsum εἶδος, tamen illius formam semper habet, veluti cum ignis calidi nomen participat.' p. 72, 6 μετὰ τοῦ ἐαυτοῦ ὀνόματος

'in company with its own name,' i. e. 'besides its own name.'—καὶ τοῦτο=καὶ τῷ τοῦ περιττοῦ ὀνόματι.

12 ὄντος οὐχ οὐπερ τῆς τριάδος: an attraction like Thucyd. 7, 21 πρὸς ἀνδρας τολμηροτάτους ὄντας οἷους καὶ Ἀθηναίους. The mss. read ὅπερ, justly altered by Heindorf. If ὅπερ were correct, we should expect ἡ τριάς.

13 ὁ ἥμισυς τοῦ ἀριθμοῦ 'one half of all numbers:' viz. all odd numbers. For the constr. cf. Thuc. 1, 2 τῆς γῆς ἡ ἀρίστη, on which Classen observes 'the peculiarity and, properly speaking, irrationality of this turn of expression (which occurs also Thuc. 1, 5. 1, 30. 6, 7. 8, 3 and very frequently in Plato) may be explained in this way: the noun in the genitive should be understood in a collective sense, i. e. as if it were in the plural, but should be supplied to the adjective in a partial sense. The two expressions 'the best land' (partial) and 'the best of the land' (generic) are mixed up in Greek in a manner not admissible to our sense of language.'

20 καὶ ὅσα κ.τ.λ. Such ἐναντία are e. g. warm and cold, even and odd; but neither fire nor three is an ἐναντίον, yet fire does not admit the idea of cold, nor three the idea of evenness, because the first includes the idea of warmth and the second that of oddness.

22 f. ζοικα varies its constr., first with a dative and then with the nom. of the par-

tiple: but the sense is the same in either. See Matthiae § 555, n. 2.

LIII. p. 73, 3 ἐναντίον δὲ τινος: as e.g. 'three' ἴσχει τὴν τῆς τριάδος ἰδέαν, and also includes ἐναντίον τι, inasmuch as oddness is the opp. to evenness. H. Schmidt's ingenious emendation αὐτῷ δὲ τινος, is also supported by Ficinus' translation 'contrario illi est opus.' 7 τοῦτο ἀπεργ., τὸ περιττὸν εἶναι. 9 ἡ περιττή

(sc. μορφή) is ἡ τοῦ περιττοῦ μορφή or ἰδέα.—ἐργάζετο means 'did the idea of oddness effect that the opposite idea (that of evenness) can never come to the three.'

13 εἰπὼν ὁρίσασθαι 'I proposed should be defined,' Riddell § 83. A similar infinitive is in 95 B, ἀξιούς ἐπιδειχθῆναι. The apodosis of this sentence is wanting in strict grammatical sequence, though as for the sense alone we get it below 105 in the words ἀλλ' ὅρα δὴ κ.τ.λ.—ποῶν 'what things they are which.'

14 αὐτὸ denotes the same thing as τὸν, and it is not therefore strictly necessary to add τὸ ἐναντίον, but it should not be forgotten that Socr. still speaks ξυγγραφικῶς.

16 αὐτῷ is governed by ἐναντίον, τὸ ἐναντίον αὐτῷ (τῷ ἀρτίῳ)=τὸ περιττόν.—ἐπιφέρει 'brings in addition,' supply τοῖς πράγμασιν. If things are three, they are thereby also odd, and so opposite to even.—ἡ δυνάς τῷ περιττῷ sc. ἀεὶ τὸ ἐναντίον ἐπιφέρει.

18 μὴ μόνον κ.τ.λ. 'not only that a contrary does not admit a contrary, but also that that which brings with it a contrary to that which it approaches, will never admit the contrary of that which it brings with it.' Stallb. justly observes 'ob oculos habuit philosophus dialecticas leges contradictionis quae vocari solet directae et obliquae, ex quibus statuitur non modo notiones coordinatas, quae sint contradictorie oppositae, se invicem excludere, sed etiam notiones subordinatas et generi alicui subiectas ea omnia, quae generi suo contraria sint, sive notas generi repugnantes nullo modo ferre aut suscipere.'

22 οὐ χεῖρον is a litotes for ἀμεινον.

24 τὸ διπλάσιον is epexegetis of δέκα.—τοῦτο, sc. τὸ διπλάσιον, is opp. to single, ἀπλῶ, but not in the same sense as has been attributed by Plato to the expression ἐναντίον throughout this chapter, viz. that of direct opposition. It is, therefore, very probable that οὐκ has dropt out after ἀλλῶ, in which case καὶ would have the sense of καίτοι or καίπερ, see above p. 71, 21. Socr. says that, although the double is without a direct contrary, yet it does not admit the idea of oddness.

LIV. p. 74, 4 καὶ μὴ μοι κ.τ.λ. It is justly explained by the Scholiast καὶ μὴ μοι ἦν ἂν ἐρωτῶ ἀποκρίσιν ἀποκρίνου, ἀλλ' ἀλλῇν,

μιμούμενος ἐμέ. Socr. means that he is not to answer in the same terms in which the question is put, but in different ones.—παρ' ἧν: see Riddell § 174. 6 λέγον, above 100 D. 8 ᾧ ἂν ἰδὼν τιαι: see on Apol. 22 B. τί ἐγγ.=τί ἐστὶν αὐτό, δ ἰδὼν τιαι ἐγγένηται, (or οὐ ἐγγενομένου τιαι) θερμὸν ἔσται (ἐκείνο). See also Don. p. 383. 20 δεῖ ἥκει κ.τ.λ. Socr. arrives at the conclusion that the principle of life is inherent in the notion of the soul, and that therefore the soul must be immortal. This argument is also propounded in the Phaedrus, p. 245. 'The doctrine (of the immortality of the soul) reposes, in Plato's view, upon the assumption of eternal, self-existent, unchangeable Ideas or Forms: upon the congeniality of nature, and inherent correlation, between these Ideas and the Soul: upon the fact, that the Soul knows these Ideas, which knowledge must have been acquired in a prior state of existence: and upon the essential participation of the soul in the Idea of life, so that it cannot be conceived as without life, or as dead. The immortality of the soul is conceived as necessary and entire, including not merely post-existence, but also pre-existence.' GROTE, Plato 2, 190.

LV. p. 74, 29 ἀμυνσον instead of τὸ μὲν ἀμυνσον, but τὸ μὲν is in several instances omitted: cf. Protag. 330 A, δίκαιον ἄρα, τὸ δὲ ἀνόσιον. p. 75, 1 f. οὐκοῦν ἡ ψυχὴ κ.τ.λ. Olympiodorus explains the following reasoning in this manner, ἡ ἀπόδειξις πρόεισιν ἐκ τῶν ὑποθέσεων τοιῶδε συλλογισμῶ. ἡ ψυχὴ ᾧ ἂν παρῇ ζῶν τούτῳ ἐπιφέρει. πᾶν δὲ δ ἐπιφέρει τι, ἀδεκτόν ἐστι τοῦ ἐναντίου αὐτῷ. ἡ ψυχὴ ἄρα ἀδεκτός ἐστι τοῦ ἐναντίου ᾧ ἐπιφέρει. τὸ ἐναντίον ἐστὶν οὐ ἐπιφέρει, θάνατος. ἡ ψυχὴ ἄρα ἀδεκτος θανάτου. 6 ἄλλο τι—ἦ: see above p. 21, 25. Apol. 24 D. Crito 52 D and also below 106 E. 13 ἐπίλοι is Bekk.'s emendation by which this sentence is rendered conformable to the preceding one where we have ὅποτε τις—ἐπαγὰγοι, the optative denoting the repetition of the action. 24 αὐτοῦ and ἐκείνου both denote the same thing, sc. τὸ περιττόν. Stallb. quotes 60 D and 111 B where we have analogous instances: see also Enthyphr. 14 D. Xen. Cyrop. 4, 2, 12. 5, 20. 25 διαμάχεσθαι 'bring forward as a counter-argument,' p. 76, 6 f. τούτου γε ἕνεκα 'so far as that is concerned.'—σχολῇ κ.τ.λ. Socr. is obliged to deduce from the very notion of immortality the proof of conjoint imperishability, as otherwise one might feel tempted to classify ἀθάνατον with ἀνάρτιον ἀθερμον ἀψυκτον and similar negative notions, of which imperishability has not been proved. Riddell § 135 explains: "The meaning is not 'of all

things that exist scarce anything could be, in such a case, exempt from corruption,' but 'there could hardly exist anything not admitting corruption.' The existence of the whole class 'incorruptible' becomes questionable."

LVI. p. 76, 10 αὐτὸ τὸ τῆς ζωῆς εἶδος 'the absolute idea of life.' 18 ὑπεχωρήσαν 'having retreated' i.e. 'having gone out of the way of death.' 19 παντός μᾶλλον lit. 'more than everything,' i.e. 'above;' for another instance comp. Phaedr. 228 D.

23 παρὰ ταῦτα ἄλλο τι: Jelf § 637, III, c. See also above 74 A. Without ἄλλο we find the same expression Crito 54 D.

25 εἰς ὄντινά τις κ.τ.λ. The best mss. omit ἄν in the optative sentence, while some inferior mss. read εἰς ὄντιν' ἄν τις or εἰς ὄντινά τις ἄν. Stallb. explains the difference 'addito ἄν sententia verborum hæc est: nescio, ad quodnam aliud tempus quis hoc differre possit, ommissa particula locus sic interpretandus nescio, ad quodnam tempus quis hoc differre velit s. se differre posse credat. ex quibus alterum totius loci rationibus videtur convenientius esse.' But the question is one which should be decided merely by the authority of the mss., not by 'convenientia' or other fanciful criteria.

26 ἢ τὸν νῦν παρόντα 'than the one which now offers itself.' As discussion on this point cannot be deferred to any later opportunity than the last day of our life. Hirschig condemns ἢ τὸν νῦν παρόντα as a gloss, for the following reasons 'notiones τοῦ ἀναβῆλθαι et τοῦ ὁ παρὼν καιρὸς quam vehementissime inter se repugnant, tum prorsus supervacua sunt illa iam per se.' p. 77, 1 ἀτιμάζων=ἐν οὐδεμιᾷ τιμῇ ἔχων, i.e. not thinking the weak understanding of man equal to the task of definitively settling these questions. Wytttenb. comp. Legg. 9, 854 A where we have ξύμπασαν τὴν τῆς ἀνθρωπίνης φύσεως ἀσθένειαν εὐλαβούμενος in the same sense.

3 οὐ μόνον γε is to a certain extent an elliptical sentence which receives its sense from the sentence immediately preceding it, e.g. Legg. 6, 752 A ΚΑ. ἀριστ' εἰρηκας ὧ ξένη. Αθ. οὐ μόνον γε (sc. εἰρηκα), ἀλλὰ καὶ δράσω. So Xen. Cyr. 1, 6, 17 ἢ καὶ σχολή, ἔφη, ἔσται—σωμασκεῖν τοῖς στρατιώταις; Οὐ μὰ Δι', ἔφη ὁ πατήρ, οὐ μόνον γε (sc. σχολή ἔσται), ἀλλὰ καὶ ἀνάγκη. So here οὐ μόνον γε sc. ἀναγκάξῃ ἀπιστίαν ἔχειν περὶ τούτων. But in the present case we notice a difference from the instances already given and others which may be added: Phileb. 23 B. Euthyphr. 6 C. Meno 71 C. Xen. Cyr. 8, 3, 7; οὐ μόνον γε not being followed by ἀλλὰ καί. Hirschig's idea to consider the words ταῦτά τε εἰς λέγεις spurious might, therefore, appear probable; we should

then have to conceive that these words were originally added as an explanation to the elliptical sentence *οὐ μόνον γε* (sc. *ταῦτά τε εὖ λέγεις*), and that they were removed from their original to their present place by a subsequent copyist. But Riddell § 157 gives a very satisfactory explanation: "The full construction is *οὐ μόνον γε ταῦτα εὖ λέγεις, ἀλλὰ ταῦτά τε εὖ λέγεις καὶ, κ.τ.λ.* 'not only is what you say true, but a further observation in the same direction is true,' namely *τὰς ὑποθέσεις κ.τ.λ.*" 5 *ἐπισκεπτέαι* is an *anacoluthia* instead of *ἐπισκεπτέον*. (See Riddell § 276.) The opposite *anacoluthia* occurs Phileb. 57 *ἂ πότερον ὡς μία ἑκατέρα λεκτέον ἢ δύο τιθώμεν*. In the present instance the deviation seems to be due to the intervening nominative *πισταί*.

LVII. THE BELIEF IN THE IMMORTALITY OF THE SOUL IS SHOWN TO BE SUGGESTIVE OF MORAL REFLEXIONS AND A DETERMINATION TO LIVE HOLILY.

p. 77, 31 *ἐν ᾧ καλούμεν τὸ ζῆν* 'in which we speak of *life*,' i. e. to which we confine the expression *life*. In this way it passes into the more general meaning *ἐν ᾧ ἐστὶ τὸ ζῆν καλούμενων*. Cf. Xen. Hell. 5, 1, 10 *ἀνέβαινον τοῦ Ἡρακλείου ἐπέκεινα ὡς ἑκαίδεκα σταδίου, ἐνθα ἡ Τριπυργία καλεῖται*. Oecon. 4, 6 *πλὴν τοὺς ἐν ταῖς ἀκροπόλεσιν, ἐνθα δὴ ὁ σύλλογος καλεῖται*. In the poets the expression is more forcible: e. g. Pind. Nem. 9, 97 *ἐνθ' Ἀρέας πόρον ἀνθρώποι καλέουσι* 'where men do celebrate.' So Soph. Trach. 638 *ἐνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες κλέονται*, in imitation of Hom. Il. A 757 *καὶ Ἀλκείου ἐνθα κολώνη Κέκληται*. 15 *νῦν δὴ* 'now especially' after the minute discussion of the whole question.—*ἀμελήσει*, the fut. indic. in spite of the preceding optative sentence. Inferior mss. read *ἀμελήσεις*, but cf. Alcib. I. 113 *ε καὶ οὐκέτ' ἂν σὺ αὐτὰ ἀμύσχοιο, εἰ μὴ τίς σοι τεκμήριον καθαρὸν καὶ ἀχραντὸν ὀσει*. Lys. Erastosth. p. 435 *ἀλλὰ γάρ, εἰ τὰ χρήματα τὰ φανερά δημεύετε, καλῶς ἂν ἔχοι*. 16 *ἀπαλλαγὴ* 'a departure from' = *ἀποφυγὴ* l. 20; so *ἀπαλλαγὴ κακῶν* Rep. 10, 610 D. *λυκῶν* ib. 9, 584 C.—*ἐρμαιον*: 'τὸ ἀπροσδόκητον κέρδος' ἀπὸ τῶν ἐν ταῖς ὁδοῖς τιθεμένων ἀπαρχῶν, δι: οἱ ὁδοιπόροι κατεσθίουσι: ταύτας δὲ τῷ Ἑρμῇ ἀφιερῶσιν ὡς ὄντι καὶ τούτῳ ἐν τῶν ἐνοδίων θεῶν.' SCHOL. Geddes adds that *ἐρμαιον* and *εὐτύχημα* are conjoined Sympos. 217 A. 23 *τροφή* is explained by Wytt. 'veluti nutrimentum et pabulum cognitionis quo anima alitur.' cf. *ψυχὴ ὑπ' ἐκείνου τρεφόμενη*, above 84 B. 25 *λέγεται δὲ οὕτως*: here begins the *mῦθος* on which Olympiodorus observes *τὸ τρίτον μέρος τοῦ διαλόγου ἐστὶ μὲν περὶ*

τῶν ψυχικῶν λήξεων οὐ πᾶν δὲ μῦθος ἐστὶν ἀλλ' ὅσον συμπεριλαμβάνεται
 "ὥς ταῦτα ἢ τοιαῦτα χρὴ τὰ ἐν "Αἰδου ἡγεῖσθαι." τοῦτο γὰρ ἦν καὶ
 τὸ εἶδος τῶν Πλατωνικῶν μύθων ἅτε καλῶς τὴν ἀλήθειαν μιμουμένων
 κ.τ.λ. τριῶν μερῶν τοῦ διαλόγου τὸ τρίτον ἐστὶν ἡ νεκυία. This name
 was no doubt given to this part of the dialogue in imitation of the
 rhapsody λ of the Odyssey. Plato has besides the present νεκυία
 two others, Gorgias 523 foll. and Rep. 10, 614 f. 26 ὁ ἐκδ-
 στου δαίμων: according to the common belief of the Greeks every
 human being had his δαίμων, whose functions were very much the
 same as we attach to a person's 'good' or 'evil' genius. Cf. Me-
 nander's lines πάντι δαίμων ἀνδρὶ συμπαραστατεῖ Εὐθὺς γενομένῳ
 μυσταγωγὸς τοῦ βίου. Heind. quotes Theocr. Id. 4, 40 αἰαί, τῷ σκληρῷ
 μάλα δαίμονος, ὃς με λέλογχε. Plato frequently alludes to this
 belief: e.g. Cratyl. 397 D foll. Symp. 202 E. Tim. 40 D. Rep. 10,
 617 E. 27 εἰς δὴ τινα τόπον 'into some kind of place:' δὴ
 added to the indefinite pronoun increases its force. Examples of
 δὴ τις occur 90 C, 108 C, 115 D. 28 διαδικασαμένους 'after they
 have undergone their judgment:' cf. below 113 D. 30 τοὺς
 ἐνθένθε: see above 76 D. p. 78, 3 Αἰσχύλου Τηλέφος: allusions
 to this saying which occurred in Aeschylus' lost tragedy Telephus
 are also found in Dionys. Hal. Ars rhet. t. II, p. 40 (ed. Lips.) μία
 γὰρ καὶ ἡ αὐτὴ οἰμος, κατὰ τὸν Αἰσχύλον, εἰς "Αἰδου φέρουσα Clem.
 Al. Strom. 4 p. 583 οὐκ ἐστὶν οὖν κατὰ τὸν Αἰσχύλου Τηλέφον νοεῖν
 ἀπλὴν οἰμον εἰς "Αἰδου φέρειν. The fragments of this tragedy are
 collected by Nauck trag. Gr. fr. p. 60, but the original form of
 this line is lost. Perhaps it was ἀπλὴ γὰρ οἰμος ἀνδρας εἰς "Αἰδου
 φέρει. Cic. Tusc. 1, 43 attributes a similar saying to Anaxagoras.
 8 The words ἀπὸ τῶν δσίῳ τε καὶ νομίμων have been variously
 explained by the commentators both ancient and modern. Olympi-
 od. renders them by ἀπὸ τῶν ἐν τριόδοις τιμῶν τῆς Ἑκδήτης, but
 Heindorf is of opinion that they should be understood of the
 mysteries in which the descent into Hades was, as he thinks,
 acted and represented. But Olympiod. is no doubt right, as δσια
 καὶ νόμιμα is a common expression of the rites of burial, and
 nowhere used to denote mysteries. It was customary to perform
 in monthly intervals funeral rites in honour of Hecate and the
 infernal gods, for which ceremonies cross-roads were favourite loca-
 lities. 10 καὶ οὐκ ἀγνοεῖ 'does not misjudge' or 'is not unpre-
 pared for,' because a soul of that kind has familiarised itself by
 meditation with the events which take place after death. 12 ἐν
 τῷ ἐμπροσθεν: above 81 CD. 16 δοικετ is poetical and as it

seems chosen by Plato on account of the somewhat poetical and fabulous character of the whole passage; Cobet, however, had he been able to counsel Plato, would have advised him to write *οἱ περ* which is common Attic.

18 *ἀδελφός* as adj. with the gen. is again poetical: Soph. Antig. 192, *καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω*. Plato has it besides the present in two other passages: Phileb. 21 A and Phaedr. 276 D. See also Jelf § 507.

20 *ξυνέμπορος* = ὁ ξύν τινι πορευόμενος: Timaeus explains *συνοδοιπόρος*.

22 *χρόνοι* = χρόνου περίοδοι above 107 E; *γέμονται* should be translated 'have taken place,' = ἐξέλθωσι.

28 *ὑπὸ τῶν περὶ γῆς εἰωθότων λέγειν* should most probably be understood of the Sophists who among other things investigated also this point. The expression *εἰωθότων* seems to mean that they make it their profession to investigate this. Cf. below 109 C.

29 *ὑπὸ τούτου*: from *τι*, not *τις*, cf. directly afterwards *ἀ σὲ πείθει*, and as to the preposition see Gorg. 526 D, *ὑπὸ τούτων τῶν λόγων πείσονται*.

LVIII—LXIII. THE MYTHUS CONTAINING A PHYSICAL THEORY OF THE WORLD, SUPERNAL AND INFERNAL, AS A VAST ARENA OF VARIED EXISTENCE. THE INFERNAL WORLD IN THE INTERIOR OF THE EARTH. THE FOUR RIVERS. THE DIFFERENT GRADES OF PUNISHMENT. THE ETHEREAL DWELLING OF THE PIOUS. THE FATE AND THE HOPE OF THE TRUE PHILOSOPHER.

LVIII. p. 79, 1 *πολλὰ δὴ* = *πολλὰ ἤδη*: cf. also above 68 A. 2 *ἡ Γλαύκου τέχνη* 'ἐπὶ τῶν μὴ βραδίως κατεργαζομένων, ἡ ἐπὶ τῶν πάνυ ἐμπίρως καὶ ἐντέχνως ἐργασμένων' SCHOL. The origin of the proverb was unknown to the ancients themselves, but the most probable explanation seems to be the one which identifies Γλαῦκος with the cunning smith of Chios mentioned by Herodotus 1, 25 who says of him *μῦθος πάντων ἀνθρώπων σιδήρου κόλλησιν ἐξεῦρε*.

4 *χαλεπώτερον* sc. *ἀποδείξαι* which is readily supplied from *διηγῆσασθαι* in the preceding sentence.—*ἡ κατὰ τὴν Γλ. τέχνην*: see n. on Apol. p. 1, 13.

5 f. *ἅμα*—*ἅμα* are often used as correlatives; see n. on Apol. p. 23, 24, where I might have quoted Soph. Antig. 436 (according to Dindorf's happy emendation) *ἅμ' ἡδὲως ἔμοιγε κάλγειν ὥς ἅμα*. Stallb. compares *simul*—*simul* in Livy 3, 50, 12. 81, 46.

6 *εἰ καὶ ἠπιστάμην*,—*δοκεῖ ἐξαρκεῖν*: the infinitive = *δοκεῖν ἂν ἐξήρκει*. Riddell § 56. 12 *ὥς —μηδὲν αὐτῇ δεῖν*: for *ὥς* with the infin. (in reality a case of anacoluthia) see Jelf § 804, 7.

14 The construction is at first sight obscure. Constr.: *ἀλλὰ τὴν οὐαότητα τοῦ οὐρανοῦ αὐτοῦ*

ἐαυτῷ [this dative dependent on the noun, see Don. § 456. hh. Jelf § 594, 2 Obs. 2. and comp. Theaet. 176 B, φυγὴ ὁμοιωσις θεῷ] καὶ τῆς γῆς αὐτῆς τῇ ἰσοροπῇ ἰκανὴ εἶναι ἰσχεῖν ('to balance') αὐτὴν (sc. τὴν γῆν). 20 πᾶμμεγὰ τι: on the force of τι see above p. 9, 5.—αὐτὸ is this thing, the earth: comp. above 88 A.

21 τοὺς μέχρ' Ἑρακλείων σπηλῶν ἀπὸ Φάσιδος describes the whole extent of the globe so far as then known to the Greeks. 23 Stallb. justly observes that οἰκούντας should be referred to ἡμᾶς and not to βασιλεῖς. ἡ θάλαττα means of course the Mediterranean: below 111 A. 28 αὐτὴν τὴν γῆν = τὴν ὡς ἀληθῶς γῆν below 110 A.

30 περὶ τὰ τοιαῦτα: for the prep. cf. Gorg. 490 C, περὶ σιτία λέγεις. Jelf § 632, III, 3. p. 80, 1 ὑποστάθμη 'sediment.' 11 παρὰ σφίσι stands κατὰ σύνεσιν instead of παρ' οἱ or παρ' ἐαυτῷ, because εἰ τις denotes one chosen by random from a large number. Comp. Rep. I, 344 B. 5, 468 D. 15 ὡς with the absolute acc. of part.: Jelf § 703 C and 551 F. Obs. 16 The mss. read τὸ δὲ εἶναι ταύτων which has been changed to τὸ δὲ εἶναι τοιοῦτον by Heindorf, and τὸ δὲ δεινότατον by Hermann in accordance with Baiter's conjecture, nor can it be denied that the reading of the mss. is extremely awkward. I have adopted Heindorf's conj. which seems to yield a satisfactory sense without necessitating a violent change of the ms. reading. Hirschig proposes τὸ δὲ εἶναι ταῖσιον. 19 ἀναπτοῖτο is the accentuation justly preferred by Herm. and Stallb. ἀνεπτόμην being a syncopated form = ἀνεπετόμην, the accent cannot travel beyond the root of the verb. 24 f. ἦδε ἡ γῆ = ἦν ἡμεῖς γῆν καλοῦμεν. p. 81, 1 ὅπου ἂν καὶ γῆ ᾖ 'where indeed earth may be found in it' i. e. where the sea has an ascertainable depth and bottom.—πρός expresses relation (Don. p. 524) 'with regard to:' Jelf § 638, III, 3 D. The expression πρὸς τι κρίνειν occurs also Polit. 286 C. Prot. 327 D. 3 ἐκεῖνα, the objects high above us, where Socrates represents the real world to be. This is the sense of the expression directly subjoined, ἡ γῆ ὑπὸ τῷ οὐρανῷ.

LIX. p. 81, 10 ἡ γῆ αὐτὴ (the reading given by Eusebius who quotes this passage) = αὐτὴ ἡ γῆ, for which see above, 109 B. Stallb. keeps the ms. reading αὐτῇ, but as this would be ambiguous, it seems to have been avoided by Plato. 11 δωδεκάστροι σφαῖραι: balls made of twelve different stripes of leather. Balls of this kind were often given to boys, one of whose favourite amusements consisted in the σφαιριστική (Guhl and Koner, 'Leben der Gr. und Römer,' I, 254, first ed.). See the beautiful passage in Apollon. Rhod. Argon. 3, 135, foll. where Adrastea gives young Jove σφαῖρας

εὐτρόχαλον... χρύσεια μὲν οἱ κύκλα τετεύχεται, ἀμφὶ δ' ἐκάστω Διπλῶσαι ἀψίδες περιηγέες εἰλίσσονται. Κρυπταὶ δὲ ῥαφαὶ εἰσιν· ἑλὶξ δ' ἐπιθέδρουμε πάσαις Κυνάνη. In the number twelve we have an allusion to the idea that the earth had the shape of a dodecahedron: comp. Plut. de plac. philos. 2, 6, Πυθαγόρας... φησὶ γεγενῆσθαι... ἐκ τοῦ δωδεκαέδρου τὴν τοῦ παντὸς σφαῖραν. Πλάτων δὲ καὶ ἐν τούτοις Πυθαγορίζει.

15 ἡ τούτων: we might expect ταῦτα, but the preposition no doubt extends its influence even to the second part of the comparison. Comp. Meno 83 c, ἀπὸ μείζονος ἡ τοσαύτης γραμμῆς. Riddell, § 168, takes a different view of this. 15 f. τὴν μὲν—

τὴν δὲ 'one part of it so the other part.' 20 ἐκπλεως is a word found in Euripides and Xenophon, but only here in Plato who uses ἐμπλεως in all other passages. ἐκπλεα is the reading of the Bodl. and the best mss., ἐμπλεα of later mss. 23 ξυνεχὲς ποικίλον=ξ.

καὶ π. or rather we should say that ποικίλον εἶδος is taken as one idea and thus qualified by ξυνεχὲς. 28 τὰ ἀγαπώμενα (λιθίδια)

'stones highly prized:' Stallb. quotes τῶν ἀγαπητῶν λιθιδίων from Themistius (Or. i. p. 19, Dind.), a manifest imitation of the Platonic expression. 30 οὐδὲν ὅ,τι οὐ is like one word=πᾶν,

comp. the Latin expression *nihil non*. So Thuc. 3, 39, τίνα οἰσθε ὄντινα οὐκ ἀποστήσεται; Xen. Cyrop. 1, 4, 25, οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντ' ἀποστήσεται. It seems now scarcely necessary to state expressly why in sentences of this kind we have οὐ, not μή.

p. 82, 3 If we consider the words ὑπὸ σπηδόνος καὶ ἀλμης as genuine, we must translate 'putrefaction and brackishness arising from the things gathered here:' but the whole passage becomes much smoother by considering (with Cobet and Hirschig) the words in question as a gloss, added by a reader in reference to the similar expressions above, λ. 5 τοῖς ἄλλοις ζώοις=καὶ προσέτι τοῖς ζώοις. This use of ἄλλοις is very idiomatic: for instances see Gorg. 473 c. Phaedr. 232 ε. Rep. 415 λ. 521 β.

13 ἡμεῖς sc. οἰκοῦμεν. If the verb were not understood, we should have ἡμᾶς. See also Jelf, § 869, 3. αὐτοῖς and ἐκείνοις both denote the same persons, with a change of the pronouns not unfrequent in Plato: comp. e.g. Protag. 310 d, ἄν αὐτῷ διδῶτ' ἀργύριον καὶ πείθῃς ἐκείνον, where both αὐτῷ and ἐκείνον denote Protagoras.

20 φρονήσει should not be changed to δσφρήσει with Herm. and others: comp. Rep. 2, 367 c, οἷον ὁρᾶν, ἀκούειν, φρονεῖν.—φρόνησις means here 'intelligence,' σύνεσις, as Hesychius explains it.

22 πρὸς καθαρότητα 'in regard to purity.'—ἀλση τε καὶ ἱερὰ, is aptly illustrated by the expression in Livy, 35, 51, *fanum lucus-*

que. Many mss. (but not the Bodl.) have here *ἐδῆ* and even Timaeus (the author of the Glossary) seems to have read so; but Herm. justly asks 'quorsum simulacra deorum, ubi dei praesentes sunt?'

24 αἰσθήσεις τῶν θεῶν 'sensible presence of the gods.' It is to be regretted that the word 'sensible' has become antiquated in the notion required here: but for once we may be allowed to use it so again.

25 ξυνουσίας 'intercourse:' τοιαύτας, i. e. διὰ φημῶν καὶ μαρτέας καὶ αἰσθήσεων.—αὐτοῖς πρὸς αὐτοὺς is a somewhat negligent expression instead of ἀλλήλοις; αὐτοῖς means men, αὐτοὺς the gods.

26 τὸν γε ἥλιον καὶ σελήνην κ.τ.λ. without repeating the article: see Don. p. 361. Stallb. quotes Phileb. 28 ε, καὶ ἡλίου καὶ σελήνης καὶ ἀστέρων, Polit. 271 c, τῶν ἀστρων τε καὶ ἡλίου μεταβολήν, Legg. 10, 899 B, ἀστρων περί καὶ σελήνης. Rep. 7, 516 A, τὸ τῶν ἀστρων τε καὶ σελήνης φῶς.

LX. p. 83, 6 Owing to an anacoluthia, the construction changes from the participle to the infinitive; it ought to be βαθυτέρους ὄντας καὶ τὸ χάσμα ἔχοντας κ.τ.λ. See Riddell, § 285. αὐτοὺς is redundant, but quite in keeping with familiar speech: comp. Xen. Cyrop. 1, 3, 15, πειράσομαι τῷ πάμπαν ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς συμμαχεῖν αὐτῷ.

11 στενότερα: see Jelf, § 134, 1, Obs. 2.

13 ἀενάων: the poetical word is here quite in its place. But in fact, the whole expression ἀενάων ποταμῶν ἀμύχανα μεγέθη, is quaint and poetical.

14 μεγέθη means 'objects of great size:' Phileb. 42 A, Protag. 356 c.

17 ῥύαξ 'the current of lava:' so Thuc. 3, 116, ἐρρύη δέ—ὁ ῥύαξ τοῦ πυρὸς ἐκ τῆς Αἰτνῆς, and from Diodor. Sic. 24, 59, ἐφθαρμένων τῶν παρὰ τὴν θάλατταν τόπων ὑπὸ τοῦ καλουμένου ῥύακος, it would appear that the word was technically understood of lava.

19 ἐκάστους τοὺς τόπους, 'the places, taken singly,' or 'one after the other.' In the next words I feel inclined to adopt Stallb.'s conj. ὥς for ὦν which is given by the mss.

21 ἄνω καὶ κάτω: comp. above, p. 60, 24. αἰώραν is the subject of the sentence, ταῦτα πάντα the object to τὸ κινεῖν. Olympiodorus rightly explains τῆς τῶν ὑπογείων βρυμάτων ἀντιθέσεως αἰτίων εἶναι φησι τὴν αἰώραν, ἣ ἐστὶν ἀντιταλάντωσις.

25 Ὁμοῖος: Il. Θ 14. 30 δι' οἷας κ.τ.λ.=οἷα ἂν καὶ ἡ γῆ ἢ δι' ἧς ῥέουσιν.

5 περὶ αὐτό σο. τὸ ὑγρόν. The mss. have αὐτόν, corrected by Heindorf.

8 ῥέον τὸ πνεῦμα, 'the respiration when flowing'='the current of respiration.'

10 ὀρμήσαν ὑποχωρήσῃ is the reading of the mss. of the second class, while the Bodl. m. pr. and other good mss. omit ὀρμήσαν, which is not indeed necessary for the sense. Ficinus does not express ὀρμήσαν in his trans-

lation. 12 τοῖς κατ' ἐκεῖνα τὰ ρεύματα 'intellegendum de fluminum inferorum tractibus, in quos aqua cum impetu ex supernis terrae partibus reecedens infunditur, ita ut iam illi tantam aquarum vim recipiant, ut prorsus impleantur. datus autem aptus nexusque est ex εἰσρεῖ.' STALLB. Translate: 'when, therefore, the water (rushing with violence, ὀρμησάν) descends into that place which is called the region underneath, it runs through the earth into the river-beds there and fills them up in the manner of those pumping up water.' To ὥσπερ οἱ ἐπ. we should supply πληροῦσιν. This seems to be the most plausible explanation of a very difficult passage, which is even considered corrupt by many editors. Zeune and Wyttenbach write τότε for τοῖς, and Ast omits τοῖς and διὰ, taking κατ' ἐκεῖνα τὰ ρεύματα τῆς γῆς as 'the rivers of that part of the earth.' 17 ὁδοποιεῖται 'make their way,' sc. τὰ ἐνθάδε πληρωθέντα. 22 ἡ ἐπηντλείτο is justly explained by Stallb. = ἡ ὅσον ἐπηντλείτο 'multo inferius quam pro regionum altitudine, unde effundebantur.' Heind. conjectures ἐξηντλείτο. 23 ὑποκάτω τῆς ἐκροῆς 'below the level of the place from whence they are again discharged.' owing to the continued state of balancing (αἰώρα) in which the earth is conceived to be. 25 καταντικρὺ τῇ εἰσρεῖ ἐξέπεσεν 'is discharged opposite to the place of its entrance.' For the aor. ἐξέπεσε see Don. p. 412, § 427, 66.—κατὰ τὸ αὐτὸ μέρος 'on the same side as where they enter.' Aristotle's criticism on this passage, Meteor. 2, 2, p. 356, Bekk., is not fair; it might even seem that Aristotle did not quite understand the description on which he pronounced judgment. 27 εἰς τὸ δυνατόν 'so far as possible.' καθέντα is used in the sense of an intransitive verb, as is often the case with the compounds of ἵεαι. So Protag. 336 A, τοῦτον δέον συγκαθεῖναι; cf. ibid. 338 A, Theaet. 168 A, Rep. 8, 563 A. Former editors, not understanding this idiom, changed the ms. reading to καμφθέντα. 29 ἀμφοτέροις τοῖς ρεύμασι, i.e. the rivers on the upper and those on the lower part of the earth. The rivers may descend as far as the centre of the chasm, but were they to attempt further progress, the descent would be changed to an ascent: hence progress beyond the centre becomes an impossibility.

LXI. p. 85. Proclus on Rep. p. 396, justly observes that in the following description of the four rivers Plato apparently works out some Homeric ideas, though it should be added that only the foundation is Homeric, while the superstruction is entirely Plato's own work. In Homer, Ὠκεανός is conceived as a river flowing

round the earth: comp. Od. κ 506 f. (λ 159).

4 *ῥέον περι κύκλῳ* is the reading of the mss. and modern editions, according to which *περι* should be considered as an adverb. Stallb. aptly compares Legg. 12, 964 B, *περι ὅλην κύκλῳ τὴν πόλιν ὁρᾶν*.

5 f. *καταπικρὸν*—*Ἀχέρων*: after Oceanus, Homer mentions Acheron, without however assigning a definite position to it. In Homer Pyriphlegethon and Coeytus flow into Acheron: *ἐνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κωκυτός θ'*, *ὅς δ' ἔστι Στυγὸς ὕδατός ἐστιν ἀπορρώξ*. Od. κ 513 f.

8 οὐ ἀφικνοῦνται: comp. above, 108 B, *ὅθι περ (ἀφικνοῦνται)*.

11 *εἰς τὰς τῶν ζώων γενέσεις*: the idea of metempsychosis, on which see above, 70 CD.

15 *ὑδατος καὶ πηλοῦ* should be taken as dependent on the verb (not on *λίμνην*, as Matthiae, § 375, n. 2, takes it), after the analogy of verbs of being full and filling: see Jelf, § 539, 1, and § 540, Obs.

16 f. *περιελιττόμενος τῇ γῇ* receives a curious explanation from Stallb. 'significatur Pyriphlegethontem subter terram in orbem saepius circumvolvi superficiei ipsius propiore, unde etiam subinde in terram superam eiacularur ignea fragmina ...fluvius vel sic ambire terram intus in ipsa existimandus est.' I confess that I find this explanation too clever for my taste, and I have therefore followed Heindorf, Ast and Hermann, in bracketing the words *τῇ γῇ*, words moreover omitted by Eusebius and Theodoretus who quote the passage.

19 f. *κατωτέρω τοῦ Ταρτάρου* 'into the lower regions of Tartarus.'

21 οὐ belongs to *ἀροσπάσματα*. The following sentence should be construed: *ὅπου τῆς γῆς ἂν τύχωσιν (ἀναφυσῶντες)*.

25 *κυανός* seems here to denote a gem of bluish colour, interpreted by some as a species of jasper, by others as a sapphire, or again as lapis lazuli. A more correct construction would be *τοῦτον δὲ ἔπον. Στόγιον, καὶ τὴν λίμνην κ.τ.λ.*; but in Greek the transition from a relative to a main sentence is often very loose; e.g. Xen. Anab. 1, 1, 2, *Κῦρον μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων*, where the correct constr. would be *ἅμα καὶ ἀποδείξας αὐτὸν στρατηγόν*.

p. 86, 4 *λέγουσι* is the reading of all mss. except the ms. Ξ at Venice which has *φάσκουσι*: but see Elmsley's note on Eur. Heraclid. 903.

LXII. p. 86, 7 *διεδικάσαντο*, 'undergo judgment:' for the aorist see Don. p. 412, § 427 bb., and for the verb above, 107 E.

9 *μέσῳ βεβιωκέναι*, i.e. to have lived so as to be conspicuous neither for virtues nor for vices: comp. Tac. Hist. 1, 49, *ipsi medium erat ingenium, magis extra vitia quam cum virtutibus*.

10 ἀναβαίνειν with the acc. occurs also Rep. 2, 365 B. 12 The participle δίδοντες δίκας is subordinate to καθαιρόμενοι: they are purified by suffering punishment for their misdeeds. 18 τούτους δέ=τούτους δὴ. So again, 114 A. 19 ὅθεν οὐποτε ἐκβαλόνουσιν: eternal punishment is also mentioned in the Gorgias (525) and Rep. 10, 615. 3 κατὰ 'down the Cocytus:' comp. Xen. Cyrop. 7, 5, 16, τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει.—φέρονται...εἰς τοὺς ποταμούς: the preposition εἰς denotes here progress along or in a certain route, 'down the rivers.' Riddell, § 113. p. 87, 6 πρὸς τὸ ὁσίως sc. βιῶναι, 'who appear to have lived with distinction as concerns the living holily—sanctity of life.' Other instances in which adverbs are seemingly used as substantives, but where we always find that an infinitive should be supplied, occur Phileb. 61 D, Euthyd. 281 A, Sympos. 181 B. 8 τῶν ἐν τῇ γῇ is unnecessary after τῶνδε, but added for the sake of emphasis and perspicuity. See above, 104 E, 117 E. 10 ἐπὶ τῆς γῆς 'and on yon earth,' the article having a demonstrative force. It is, however, omitted in all our mss., but found in Theodoretus, Eusebius and Stobaeus. 11 οἱ φιλ. Ικ. καθηράμενοι is explained above, 67 C.—ἀνευ σωμάτων so as to revert to their state before life, see above 76 C, χωρὶς σωμάτων. 15 πᾶν or πάντα ποιεῖν is a common expression for 'trying everything,' 'making all efforts.'

LXIII. p. 87, 22 The constr. is τοῦτο καὶ δοκεῖ μοι πρέπειν οἰομένῳ οὕτως εἶναι καὶ ἄξιον κινδυνεῦσαι οἰομένῳ οὕτως εἶναι 'it seems to me to be both becoming in a man who believes it to be so and worth his while to run the risk,' i.e. if the affair is not quite so as I represent it to be, yet my theory seems so probable that one may well venture to accept it. See also Jelf § 691. 24 ἐπάρδειν

'to use enchantments,' here 'to coax themselves over into the belief.'

26 περὶ with a dative is common after verbs of fearing and the contrary: Don. p. 516. On this Riddell § 127 says beautifully 'The feeling is represented as locally watching over its object.'

29 θάτερον is a euphemistic expression for τὸ κακόν: Valcken. Diatr. Eur. p. 112. πλέον ἀπεργάζεσθαι is 'to increase, to make more:' comp. such passages as Euthyd. 297 D, πλέον ἂν θάτερον ποιήσειεν 'he would do more evil than good;' ibid. 280 E.

p. 88, 5 οὕτω is explained by ὥς πορευσόμενος 'ready to start.'

8 φαίη ἂν ἀνὴρ τραγικός 'as a tragedian would express it:' there is no express reference to a passage in a tragic writer, but the phrase εἰμαρμένη με νῦν ἤδη καλεῖ savours of the tragic style. 10 βέλτιον εἶναι 'to be preferable,' i.e. merely 'advisable,' the meaning of the

comparative being completely lost. 12 νεκρὸν λούειν is epexe-
gesis of πράγματα παρέχειν: comp. Meno 76 A, ἀνδρὶ πρεσβύτῃ
πράγματα προστάττεις, ἀποκρίνεσθαι. See also Jelf § 668, 2.

LXIV. SOCRATES' CONVERSATION WITH CRITO CONCERNING
HIS BURIAL.

p. 88, 13 εἶεν: see n. on Apol. p. 3, 25. 14 ἐπι-
τέλλειν is frequently used of the last requests of dying
persons: below 116 B. 17 καϊνότερον: 'the graceful use of
the vague comparative expresses a modified degree.' Riddell §
178. 18 τοῖς ἐμοῖς is neuter. 23 πλέον ποιεῖν 'to gain,'
a common expression. 25 ff. The whole passage from θάπ-
τωμεν to οἰχέσσομαι ἀπῶν (D) is translated by Cic. Tusc. 1, 43.
24 προθυμηθῆσόμεθα is the reading of the best mss. (Bodl. in-
cluded), while προθυμησόμεθα is given by the mss. of the lower
order. The same variety occurs in the mss. above 91 A. 28
εἶπῃ after the preceding εἶπεν is a common tautology, see e.g. below
118 A, εἶπεν, ὦ Κρίτων, εἶπῃ. In the same way we often find *inquit*
in Latin, even when *dixit*, *respondit* and similar verbs precede.
See above 78 A. p. 89, 1 δὴ has much ironical force: 'and he
actually asks me.' 4 εἰς μακάρων δὴ τινὰς εὐδ.: comp. above
107 D, εἰς δὴ τινὰ τόπον. The expression is made emphatic both
by δὴ and τινὰς 'that I shall really depart to the unspeakable
felicity of the blessed.' 5 ἄλλως λέγειν 'to say in vain:' n.
on Crito p. 44, 29. 9 παραμενῖν: sc. ἐμὲ ἡγγυήσατο. 14 προ-
τίθεται κ.τ.λ. Heindorf justly draws from this passage the conclu-
sion that Crito had undertaken the charge of the funeral rites.
The dead body was washed and anointed (περιστέλλειν, Eur. Alc.
664 f.) and then laid out (προτίθεσθαι) in the house (ἐνδον, De-
mosth. in Macart. p. 1071 R.): the next act was the ἐκφέρειν which
ended either in burning (καιόμενον above) or burying (κατορύττειν).
16 εἰς αὐτὸ τοῦτο 'so far as concerns itself.' In the next sentence
we should rather expect ἀλλὰ καὶ διότι—ἐμποιεῖ or ἄτε ἐμποιοῦν.
But the loose construction is quite in Plato's style.

LXV. OTHER INCIDENTS OF THE EVENING. THE TESTIMONY
OF THE OFFICER OF THE ELEVEN AS TO SOCRATES' CONDUCT IN
PRISON.

p. 89, 20 ἀνίστατο εἰς οἶκημα 'got up and went into a room.'
Heindorf compares Protag. 311 A, ἐξαναστῶμεν εἰς τὴν αὐλήν.
Theag. 129 B, ἐμὲ δεῖ ποῖ ἐξαναστῆναι. Eur. Heracl. 59 ἀνιστασθαισε

χρῆ εἰς Ἄργος, and Stallb. adds Arist. Plut. 683, ἐπὶ τὴν χύτραν τὴν τῆς ἀθάρης ἀνίσταμαι. The elliptical nature of the expression requires no further explanation.

29 οἰκέας γυναῖκας 'the women of his house' or 'family.'—For the sons of Socr. see n. on Apol. p. 27, 24. p. 90, 6 καταγνώσσομαι σοῦ 'I shall not complain of you.' 10 ἐν τούτῳ τῷ χρόνῳ, i.e. during the time of your imprisonment.

14 ἀγγέλλων = ἀγγέλλαν φέρων Crito 43 c. The present is given by all mss. and it is not necessary to change it into the future: see Elmsley on Eur. Med. 1024. 19 ἀνθρώπος 'servant.'

28 ὦν is feminine. p. 91, 1 ἐγγωρεῖ is impersonal; see Phavorinus ἐγγωρεῖ λαμβάνεται ἀντὶ τοῦ οἶόν τε καὶ δυνατὸν ἐστίν, οἷον ἐγγωρεῖ γενέσθαι τόδε. But here it means 'it is still time.' 4 οἶμαι κερδαίνειν is the corrected reading of the Bodl., κερδαίνειν that of the first hand and many mss. On varieties of this kind see n. on Crito p. 53, 27.

5 παρ' ἐμαυτῷ 'in my own estimation.' 6 οὐδενὸς ἐτι ἐνόντος 'when nothing is left' viz. of life. Socr. says that it is ridiculous to begin economizing his life when nothing (or scarcely anything) is left. The editors show that this is an allusion to a proverbial saying taken from Hesiod Opp. 367, δεῖλὴ ἐνὶ πυθμένι φειδῶ, translated by Sen. Epist. 1 *sera parsimonia in fundo est* (when you have come to the bottom).

LXVI. THE EXECUTION. SOCRATES' DYING WORDS. EPILOGUE.

p. 91, 12 εἰεν 'all right.' σὸ γὰρ κ.τ.λ. is a causal sentence for which we have to supply something like ἐρωτῶ σε.

14 ἀν σου —ἐν τοῖς σκέλεσιν: here the gen. of the personal pronoun is not only placed before the subst., but even separated from it by another subst., thus obtaining the force of a dat. comm. or here incomm.: Jelf § 652, 3, Obs. 4. The dat. is used below κ in relating the same thing.

15 αὐτὸ ποιήσει 'will take effect.' ποιεῖν as a medical word ('to operate') is found in Dioscorides; but hear Riddell § 99 who says beautifully 'there is delicacy in the vagueness with which both the deadly agent and its effect are designated.'

19 ταυρηδόν, according to his usual manner, comp. Sympos. 221 β, βρενθνόμενος καὶ τῷφθαλμῷ παραβάλλων.

21 πρὸς τὸ ἀποσπεῖσθαι τινι 'in regard of its fitness for a libation: ' Riddell § 128.

26 ἐπισχόμενος 'having put the cup to his lips.' The active is used in a similar sense in Arist. Clouds 1382, εἰ μὲν γε βοῦν εἰποις, ἐγὼ γνοῦς ἂν πιεῖν ἐπέσχω.

28 κατέχειν τὸ μὴ δακρύειν: for μὴ see Jelf § 749, 1. p. 92, 4 οἶον = ὅτι τοιούτου: n. on Crito p. 39, 17.

9 οὐδένα ὄντινα οὐ: Jelf § 824, 1, 2. 10 κατέκλασε is Stephanus' excellent con-

jecture, afterwards found in the best mss. (the Bodl. among the number): the old reading was κατέκλause. 11 οἷα ποιεῖς

(ποιεῖτε) is a phrase expressing surprise and anger: see Euthyphro 15 E, Charm. 166 C, Alcib. I. 113 E. 14 "ἐν εὐφημίᾳ χρόῃ

τελευτᾶν" ἤξιουν οἱ Πυθαγόρειοι ὡς ἀγαθοῦ καὶ ἱεροῦ τοῦ πράγματος ὄντος. Olympiodorus. 19 διαλιπὼν χρόνον: the verb has the

same sense used absolutely. But see also p. 93, 3. 23

I have followed Hirschig in adopting πηγνύσκε, in preference to the ms. reading πηγνυτο (a form contrary to all grammatical analogy), and to the accentuation πηγνύτο recommended by Don. p. 225. See above, n. on p. 32, 10. 24 αὐτὸς sc.

ὁ ἄνθρωπος. The repetition of the subject is awkward, and Forster's conjecture αὐθις would be a preferable reading, if it had the authority of mss. 27 ἐνεκεκάλυπτο, according to the

custom of dying persons. The example of Caesar receiving the death-blows of the conspirators with his face covered, is well known. 28 f. ὀφειλομεν ἀλεκτρούνα: by this Socr. meant to

express that he had happily been cured of a great malady (in this instance, of life), and owed Aesculapius a thank-offering for his recovery. p. 93, 4 ὅτι τὰ ὀμματα ἔστησεν i.e. his eyes had become fixed. 7 τῶν τότε a common expression for 'of his

contemporaries:' cf. Her. I, 23 Ἀρίωνα—κιθαριζῶν τῶν τότε ἐβντῶν οὐδένος δεύτερον. Plat. Epist. 7, 324 E Σωκράτη—οὐκ ἂν ἀσχυνοίμην εἰπὼν δικαιοτάτων εἶναι τῶν τότε. Sympos. 173 B ἀραστής ὢν ἐν τοῖς μάλιστα τῶν τότε. Xen. Anab. 2, 2, 20 κήρυκα ἀριστων τῶν τότε.

'The phrase τῶν τότε which may probably have slipped unconsciously from Plato, implies that Socrates belonged to the past generation. The beginning of the dialogue undoubtedly shows that Plato intended to place it shortly after the death of Socrates; but the word τότε at the end is inconsistent with this supposition, and comes out unconsciously as a mark of the real time.' GOSW. Plato 2 p. 152. The difficulty of explaining τῶν τότε quite satisfactorily, drives Hirschig to the salto mortale of pronouncing the whole conclusion from ἀνδρὸς to δικαιοτάτου the mere addition of a 'Graeculus.' There is a tenderness and pathos in this passage which will no doubt be felt and understood by all readers. 8

ὥν ἐπειράθημεν 'so far as we knew them:' comp. Xen. Anab. I, 9, 1. 2, 6, 1.—καὶ ἄλλως 'in other respects.'

EXCURSUS ON 86 B (p. 45, 28).

Animam esse harmoniam complures quidem statuerant,..... hanc autem hoc loco declaratam rationem tenuerant Parmenides et Zeno Eleates. illius sententiam colligimus ex Aristotele *Metaph.* *iv* 5, et Theophrasto citato apud Stephanum in *Poesi Philos.* p. 46: *ὥς γὰρ ἐκδύσῃ ἔχει κρᾶσις μελέων πολυπλάγκτων, Τὼς νόος ἀνθρώποισι παρίστηκεν* dictione formata ad Homericum exemplum *Τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων, οἷον ἐπ' ἡμᾶρ ἀγρῶσι πατὴρ ἀνδρῶν τε θεῶν τε.* Zenonis disertum effatum est apud Diogenem *Laërt.* *ix* 29, *γεγενῆσθαι δὲ τὴν τῶν πάντων φύσιν ἐκ θερμοῦ καὶ ψυχροῦ, καὶ ξηροῦ καὶ ὑγροῦ, λαμβανόντων αὐτῶν εἰς ἄλλα τὴν μεταβολὴν γένεσιν τε ἀνθρώπων ἐκ γῆς εἶναι καὶ ψυχὴν κρᾶμα ὑπάρχειν ἐκ τῶν προειρημένων κατὰ μηδενὸς τούτων ἐπικράτησιν.* haec est κρᾶσις temperamentum, quam eandem Plato *h.l.* appellat *ἀρμονίαν*, ut postea in Dicaearchi opinione factum: v.c. apud scriptorem operis Plutarchei *De Placitis Philos.* *iv* 2: *Δικαίαρχος (τὴν ψυχὴν ἀπεφήνατο) ἀρμονίαν τῶν τεττάρων στοιχείων*, Nemesium *De Natura Hom.* *ii* p. 41: *Δικαίαρχος δὲ ἀρμονίαν τῶν τεττάρων στοιχείων οὐ γὰρ τὴν ἐκ φθόγγων συσταμένην, ἀλλὰ τὴν ἐν τῷ σώματι θερμῶν καὶ ὑγρῶν καὶ ψυχρῶν καὶ ξηρῶν ἐναρμόνιον κρᾶσιν καὶ συμφωνίαν βούλεται λέγειν.* Lucretius a Forstero citatus nec ideo nobis omittendus *iii* 98: (*Quamvis multa quidem sapientum turba putarunt*) * *Sensum animi certa non esse in parte locatum: Verum habitum quendam vitalem corporis esse, Harmoniam Graeci quam dicunt, quod faciat nos Vivere cum sensu, nulla cum in parte siet mens.* Nam alia fuit Pythagoreorum et Aristoxeni harmonia, de quibus mox dicemus. WITTENBACH. Besides this, the student should also consult Munro's note on the passage in Lucretius, showing, as we think, that Aristoxenus' tenets were identical with those propounded by Simmias, who is a Pythagorean.

* This line is not found in the mss. of Lucretius, but supplied in Ald. 1: see Munro's crit. note.

COLLATION OF THE BODLEIAN MS.

For the following collation I am indebted to the very great kindness of my friend Mr I. Bywater, fellow of Exeter College, Oxford. I believe that it is not saying too much when I assert that the readings of the Bodl. ms. are here given with the greatest possible accuracy: for not only had my friend noted even the most minute details, but at my request many doubtful passages were repeatedly inspected in order to convince ourselves whether the fault lay with the present collation or with Gaisford and Bekker. It should also be stated that Gaisford's collation is far more accurate than would appear from Bekker's statements, and again that the German edition of Bekker's Plato has fewer errors than the English reprint in Priestley's *Variorum Plato*—otherwise a most useful work.

A new and careful collation of the Bodl. ms. is only the first step towards settling the question of the authority of the mss. of Plato. What ought to be done, is a new collation of the Tübingen ms., formerly used by Fischer and Heindorf, and of Bekker's ms. II at Venice, to which may perhaps, but not necessarily, be added the Cod. Augustanus. I believe that an edition founded on accurate collations of these mss., and containing a complete collection of the quotations of Platonic passages in other writers, would actually settle the text of Plato, by proving that the corrections and marginal emendations of these mss. agree throughout with the text of the inferior mss., and that the latter are destitute of all authority. I believe there are instances to prove that the copyist of the Bodl. ms. had before him more than one ms. of Plato from which he formed his own text. These and similar theories may perhaps be developed in a critical edition of several dialogues arranged in the manner previously described.

Before proceeding to the collation itself, I give Mr Bywater's observations on the state and condition of the ms., so far as it concerns the *Phaedo*.

1. In the first half of the Phaedo the margin has been shockingly damaged with water: a late hand has retraced the half-effaced letters of the original text, and in one place repaired the page with fresh parchment. The text in this part is not very legible, and it is full of small blunders due to the second scribe: I have not noted these, unless there is a possibility that they arise from his following the traces of the older text.

2. A great occasion for correction seems to have been this. The scribe seems to have frequently written $\sigma\pi$ and $\sigma\tau$ together, even when they occurred in two distinct words. The σ in these cases has been generally erased, and reinserted in different ways, e.g. $\pi\rho\sigma(\tau\acute{\alpha}\tau\tau\sigma\iota, \omega(\pi\epsilon\rho$; but there are many instances in which the τ is thus treated: e.g. $\omega\sigma\tau\epsilon$. The letter τ again is often superscribed, thus $\overset{\tau}{\sigma}$, and it seems to me that in these cases it is very often due to a late hand.

3. $\tau\acute{\iota} \delta\acute{\epsilon}$ is invariably $\tau\acute{\iota} \delta\alpha\iota$, in an erasure, but by the original hand, which is easily distinguished from that of the correctors.

4. $\eta\delta'$ $\delta\sigma$ is the original reading in every place that I have noticed. The accentuation in the case of enclitics is eccentric when judged by the modern practice, but I think that I have given you enough instances [they are all reproduced here] to enable you to see this for yourself.

5. The correctors are numerous, but they have generally left the original accents undisturbed: it is however, always possible to see when they have erased them. I do not pretend to distinguish between the various correctors, but they must be pretty widely separated in point of date. In page 69 B, for instance, $\overset{\alpha\lambda\lambda\eta\varsigma}{\alpha\lambda\lambda\eta\varsigma} \lambda\omega\upsilon$ (with vestiges of $\alpha\lambda\lambda\eta\lambda\omega\upsilon$ in margin), proves that the $\alpha\lambda\lambda\eta\lambda\omega\upsilon$ was not written until the marginal correction was already faint. Many of the variations are in a hand which seems almost as old as the text, if one may infer from the shape of the breathings and certain of the letters.

To the last observation, I will add that I have found it perfectly true in collating the Apology and part of the Crito. There is also a very recent corrector, perhaps not earlier than the 16th century.

$\phi\alpha\iota\delta\omega\upsilon\varsigma \eta \pi\epsilon\rho\acute{\iota} \psi\upsilon\chi\eta\varsigma$: $\eta\theta\iota\kappa\acute{o}\varsigma$. p. 1, 11 $\epsilon\acute{\iota}\chi\epsilon\upsilon$. 13 $\acute{\alpha}\rho\alpha$.
 p. 2, 2 $\epsilon\tau\upsilon\chi\epsilon$, but $\cdot\upsilon$ erased. 3 $\pi\acute{\epsilon}\mu\pi\omicron\upsilon\sigma\iota$, with $\cdot\upsilon$ erased; in
 the margin $\kappa\alpha\tau' \epsilon\tau\omicron\sigma$ is added. 4 $\acute{\epsilon}\sigma\tau\iota$, with $\cdot\upsilon$ erased. 10
 $\omega\sigma\phi\alpha\sigma\iota\upsilon$. 13 $\epsilon\iota\sigma\delta\eta\lambda\acute{o}\nu\tau\epsilon$ (from Bekker it would appear that $\tau\epsilon$ is

not in the ms.). 22 τί δαί, corr. by m. 1. 23 τίνα ἦν, but τίνα is a correction in the space which would be filled by τί, and we should, therefore, write τί here as well as we have it p. 1, 5.

καὶ ^ἡπραχθέντα 27 παρήσαν τιμές.

p. 3, 4 ἥδιον in the margin. 7 διεξαλθεῖν (reported by Bekk. as the reading of ΔΦΓ). 10 ἀνὴρ. 11 ἐφαίνετο ^{εἶναι}ω

τοῦ λόγου 14 καὶ ἐκεῖσε. εἰπέρ τις. 23 ὅτε.

p. 4, 3 κρίτων in the margin: Hermann is, therefore, right in bracketing the name. 9 φαιδωνίδης, and φαιδώνδης in the marg. 14 ἄλλοσδέτις: but τ in erasure.

p. 5, 2 συνελέγμεν. 7 ὅστις in the margin. 11 ἐκέλευεν, not a correction, as Bekker says. εἰσελθόντες corr. 13 γιγνώ-

σκεῖς. 19 αὐτήν. 21 εἰς. 25 τὸ ἄμα.

p. 6, 6 ἐδύνατο. 10 πρότερον added in margin. 16 εὐηρος. 17 πρώην. 20 ἐρωταῖ: marg. ἐρητι (sic). χρή^{με}; it was χρή originally. 23 ὥσῳτι. 24 ἀποπειρώμενός τι λέγειν, marg.

τί λέγει 25 εἰ πολλάκις.

p. 7, 8 ἀποθνήσκειν. 10 ἀπιθῆσαι, altered into ἀπειθῆσαι.

11 μὴ ἀπέναι^{ἐνόμιζον} πρὶν ἀφοσιώσασθαι, in the margin πρότερον.

16 ἦν. 17 μύθος καὶ ἡπιστάμεν^β τοῦς. 27 ἔφη added in marg. 28 μέντοι^γ.

p. 8, 1 ἀπὸ τῆς κλίνης om. 8 σαφῶς. καὶ ἐγώ. 15 οὐφασί. 24 τὰλλὰ ^{ἔστιν}ἔστιν. 26 δοῖν αὐτοῦς. ἀλλὰ ἄλλον. 28 ἰτιώζου^{ἰτιώζου}.

p. 9, 1 ἰσωςγ. 4 ἔσμεν^{ἔστιν}: marg. πάντες. 10 φησὶν ὁ κέβησ. 15 ὁ above. 16 ἡμῶν παρούσαν. 20 ἔχειω (indicating correction).

p. 10, 8 πραγματαῖαι, altered m. 2 into πραγματεῖαι. 16 ἀπολ^ῖπών (sic).

p. 11, 2 εἰπέρτι. 7 αὐτὸς^{πότερον} ἔχων: marg. οὕτως 8 μετα-
δῶν^{οἱ}ησ. 10 ἔστιν (for ἔσται). 13 τί^{οἱ} ὠσώκρατες: marg. δε.

ἄλλογε. 15 φροντίζειν: marg. φράζειν. 16 μάλλον^{τοῦς}διαλεγόμενος. 21 μέντοι ἡδεῖν. 25 βίον θαρρεῖ^ἔ μέλλων (Bekker has "θαρρεῖ Ξ et pr. Γ.").

p. 12, 5 μὴδέν. 9 ἀντοδ^{δὴ}. 11 ξυμφάναι. 16 ἦτε. ἦ. 20 ἄλλότι ἦ τὴν^{καὶ} τῆσ. 25 ἄλλότι ἦ θάνατος, with a blank before

θάνατος. 27 ἅπερ ἐμοί. 30 σίτων original reading, altered into σίτωντε and then in σίτωντε. marg. σιτίων.

p. 13, 1 ἡκιστα⁷—τί δα¹ [with two accents and in eras.].

4 καὶ διαφερόντων. 6 δοκεῖ σοι. 9 πραγματεία corr. from πραγματία. 15 δοκεῖ γεδήπου [from Bekker's note it would seem that the ms. had δοκεῖ δὲ ήπου]. 16 μετέχειν [given by Bekk. from many other mss.]. 20 τί δα¹ [correction by m. pr. in erasure; so throughout wherever τί δα¹ occurs]. 27 μὴδὲ [-ν erased].

p. 14, 3 εἰπέρου. 4 ποντοῦτότε. 5 αὐτὴν τοῦτων μὴδέν.

6 μὴδέτις. 12 τί δὲ οἶν [marginal reading illegible]. 14 According to Bekk. the ms. has οὐ before καλόν; but this is wrong, as the ms. agrees with our text. 18 ὑγείας. 20 τὸ ἀληθέστατον. 21 ὦϊδε ἔχει. 25 ποιήσῃ. 27 μὴτέτινα. 30 ἐπιχειροῦ.

p. 15, 5 εἰπέρ τις. 10 ἐκφέρειν ἡμᾶς. 12 τοῦ is added above the line. 24 ἡμῖν added above the line. 29 παραπίπτον [in eras.].

p. 16, 10 ἡ ψυχὴ ἔσται χωρὶς. 15 αὐτὸς added in marg. 17 τοιοῦτων τῶ. 26 εἰπέρ που. 27 πραγματεία [thus in the ms. in this place]. 28 νῦν μοι.

p. 17, 6 ὥσπερ δεσμῶν [without ἐκ, and perhaps we ought to omit it in the text rather than follow Cobet]. 8 ψυχῆς in marg. [om. pr. II]. 12 τῆς ψυχῆς. 25 ξυνόντος, ξ in eras. but by m. pr.

p. 18, 2 μετελθεῖν in marg. 3 ὀψεσθαί τι [τι now stands in the ms., but -ι is in eras.: Mr Bywater attributes the corr. to the first hand, because the τι precisely resembles the uncorrected τι elsewhere]. 4 ἀρά τις. 8 τῶν ὄντι γε. 9 in marg. perhaps by m. pr.: γρ. ἀλλοθι θνατὸν εἶναι καθαρῶς. 19 ἀνδρία. 26 τῇν τε. 27 ἀνδρίαν. 29 in the marg. τῶν μεγίστων κακῶν. 30 μάλ'.

p. 19, 3 ἀλογόν γε, in the marg. ἀποπον. 6 που above the line [om. II]. 7 εἶναι above the line [om. II]. 8 τὸ. 12 ξυμβαίνει, ξ in eras. 16 f. αὕτη ἡ ὀρθὴ πρὸς ἀρετὴν· ἀλλὰ ἡδονὰς [over ἦν in eras.]. 19 ἀλλ' ἡ. 20 ἀντι οὔ. 23 ἀνδρία. [24 To this line belongs the note which is wrongly assigned to 28.] 27 καὶ before ἀλλαττόμενα is subsequently inserted in an abbreviation [om. pr. II]. ἀλλήλων : in the marg. traces of ἀλλήλων. 29 ὕγις εἶναι.

p. 20, 1 ἡ καθαρσίς. 2 καὶ ἀνδρία without ἡ. 3 κινδυνεύωσι [the -ωσι in late hand over the traces of the original reading, whatever that was]. 4 φαῦλοι εἶναι. 8 ὥσφασιν [so that again the ms. agrees with II]. 13 εἰ δ' ὀρθῶς. 14 ἡνύσαμεν. 15 ἀν. 17 ἀπολιπὼν [with II]. 20 ἐτέρως.

p. 21, 1 ἀπόλλυται. 2 ἀποθνήσκει, marg. ἀποθάνη. 13
ἐγωγέ. 19 εἴτ' ἀρα. 21 ἐστὶ τις λόγος, marg. ἐστὶ τις ὁ λόγος
οὗτος οὐ μεμνημένα. 23 γίνονται.

p. 22, 4 ζώων. 6 εἰδῶμεν. 16 οὕτω ἐφη [with Π]. 18
καὶ ἂν δικ—[so beyond a doubt—Gaisford is wrong here]. 22 ἐστὶ
τι: marg. ἐστὶν ἐτι. 25 γὰρ above the line.

p. 23, 3 ἐξ ἐκατέρου [though Bekk. states ἐκατέρων]. 4 marg.
πάνυ γε ἡδ' ὅς. 13 The words ἐγγηγορέναι καὶ ἐκ τοῦ καθεύδειν
are wanting in the text, added in marg. [Bekk.'s note leads me to
the suspicion that Π agrees with this.] 15 αὐτοῖν. 17 δῆμοι
καὶ σὺ. 18 φῆς. 23 ἀρα εἰσὶν. 25 τοῖν in both places.

p. 24, 1 εἰπέρ ἐστι. 10 ἴδε. 12 ὥσπερ εἰ. 15 μὴδὲ.
18 ἐννοήσασιν, marg. ἐννοῆσαι. 21 πάντα, without ἂν. 22 ἀπο-
δείξειεν τᾶλλα [according to Bekk.]. 24 διακρίναιτο.

p. 25, 2 οὐχὶ in eras. 10 μένγε. 18 ἡμῖν. 21 ποῖα εἰ-
σιν is the reading given by Bekk. as found in the ms.: but Mr
Bywater states expressly that εἰσιν is not in the ms. [26 ποιή-
σων is also in the Tub.] 29 πελθῆ.

p. 26, 1 τῇδε πῆισι ἀν σκοποῦμένῳ [So also Tub.]. 3 μὲν σοι
[with Π and Tub.]. 4 μαθεῖν. 7 μὲν' ἂν, double accent.
πῆι σὺ. 8 τῇδ' ἐγωγε. 9 ἀναμνησθήσεται. 10 γ'. 16
ἀνεμνήσθη. 17 ἔλαβεν m. pr., ν erased. 23 δέ ἐστιν. γε above
the line [om. Π]. 25 νῆ δία. 26 τοιοῦτο.

p. 27, 15 ἀλλό τῶν [Bekk. states that τι is wanting in Π m. pr.:
it should, therefore, be omitted in the text]. 16 αὐτό τε, marg.
reading illegible. 18 αὐτό δ [sic] ἐστιν. 24 τῶι μὲν...τῶι δ',
corr. m. 2 into τότε δ'. 27 ἀρα.

p. 28, 4 γὰρ added above the line after ἔως. 8 ἐλέγομεν ἐν
τοῖς ἴσοις. 9 f. αὐτό ἐστιν ἢ ἐνδεῖ τῶι, marg. ἴσον in the late
hand. 10 μὴ omitted [so also in Tub. and pr. Π]. 15 marg.
ἀλλ' ἀλλό ἐστιν. 16 marg. τυγχάνειν. 28 ἐκ τε.

p. 29, 12 τοῦτων. 19 ἡ om. [so also pr. Π]. 24
ἡμῖν τούτων πάντων [see p. 31, 26: εἶναι, om. Π, which has also
πάντων. The reading of these two mss. will have to be followed in
future editions]. 26 λαβόντες, marg. μῆ. 27 εἰδότας. del
before διὰ βίου om. [so also Tub. pr. Π]. 30 παντελῶς in the
marg.

p. 30, 2 αὐτά, marg. ταῦτα. 3 ἄσποτε, the first τ in eras.
6 τοῦτό γε. 10 τὰ ἕτερα, marg. θάτερον. 12 οὓς φάμεν ἀλλ'
ἡ. 18 τόδε om. 26. ἀρα.

p. 31, 3 ^αμα om. 8 ἐν ^{ἀν}ῷπερ καὶ λαμβάνομεν. 12 καλον
τέ^ς καὶ [τι is wanting in Tub. II]. 14 αἰσθήσεων αὐτῶν [αὐτῶν
continuously written, in marg. and probably by m. 2]. 16 ταῦτα
ἐστιν. 17 μὴ ἐστι, but the original reading was perhaps μὴ

ἐστι. 19 ἄρ' οὕτως, orig. ἀρ'. 26 τὸ πάντα τὰ τοιαῦτ'. 28
ἐμοὶ ἐδόκει ἱκανῶς, marg. καὶ ἐμοίγε ἱκανῶς. [The true reading of this
passage seems to be καὶ ἐμοὶ (or ἐμοίγε) δοκεῖν ἱκανῶς ἀποδείκνυται.]

p. 32, 7 οὐδέ. 9 ὅπως μὴ ἀποθνήσκοντος—διασκεδάννυται, in
the marg. ὁρ. ἀν. ὑπ'. 12 ἀλλοθὲν. 18 According to Bekk.
the ms. reads *στι εἰ καὶ*, but Mr Bywater states that there is no *εἰ* in
it. 24 ἀνάγκη δέ. 26 καὶ τοῦ, without ἐκ. 28 αἰθὶς αὐτῆν.
29 λέγεται.

p. 33, 11 μορμολυκεῖα, the accent over *υ* erased. 13 ἐξιδόσθαι.
19 *στι ἀναγκαϊότερον*. 22 f. ^βἐφη ^αὑπάρξει. 28 τοῦ διασκεδάν-
νυσθαι. 30 οὐ om.

p. 34, 6 ταῦτα [ταῦτα is also in Stobæus and Tub.]. 10 εἶναι
τὰ above the line. 14 καταυτὰ. 15 μὴ, marg. ἦ. [Instead of
17 and 20, read 14, 17 and 20.] 24 ἐκείνοις, and καὶ added
above in a contraction. 25 οὐδέποτε κατὰ ταυτὰ: οὕτως ἐφη* ὁ,
marg. ταῦτα.

p. 35, 3 οὖν. 7 αὐτῶν*: ἡ added in the marg. 14 ψυχῆς
ἐλέγομεν. ὁρατὸν ἢ ἀόρατον εἶναι [ἐ inserted before λέγομεν in a
different hand]. 22 αἰσθήσεων τὸ μὲν. 23 σώματος αὐτὰ
οὐδέποτε. 28 γίνεταί.

p. 36, 1 marg. γίγνεται, hardly legible. 5 ἀληθῆ^{ωσ}. 6 τῶν.
ἐμπροσθεν. 8 ἀνμειδοκεῖ, erasure after πᾶς, and ἀν orig. ἀν.
12 ὅρα δὴ. 15 κατὰυτὰ. 19 The *ν* in φοικεν is erased. [In-
stead of 30 read 24.] 25 πολυκιδεῖ καὶ ἀνοήτως. 28 ὥσῃ, in
the marg. ἢ ὥς. 30 ψυχῇ δὲ αὐτοῦ [ἐ inserted afterwards].

p. 37, 2 *στι* above the line. ἀποθάνοι. 5 καὶ διαπνεῖσθαι
om. in the text and added in the marg. 7 εἰν μὲν [μὲν written
continuously, but by m. 2 and in marg.].

13 ἄρα [orig. ἀρα]. 19 ὥσφασιν, orig. ὥσφασιν. 21 αἰδ'
ἐχει. 24 αὐτῇ εἰς αὐτήν, in marg. by m. 2. [These words are
also wanting in Tub.]

p. 38, 3 τῶν. 5 πῇ δία. 8 κατεγοητευμένῃ. 10 τὸ. 15 εἰλι-
κρινῇ. 16 ἀλλὰ καὶ. 28 Mr Bywater notes no variation on

οὐτίγε, but according to Bekk. the ms. has οὐτέγε. The cod. Aug. is reported to have οὐτίγε.

p. 39, 1 ^υτροφήσ. 9 ^ηδιευλαβούμενους. 14 ^ιφαμέν. ^ιἔναι.
15 ^{οι}ἦ. 16 ^{οι}ἐκαστα. 19 τε above the line m. 2. 21 ^{οι}ἐθ8σ,
orig. ἐθ8σ. 22 ^{οι}ὅτι ^{οι}δύ.

p. 40, 1 in marg. ἀλλω ^ηῆ. 2 ἀπέχονται, but ἀπ in eras. [ἐ-
χονται pr. Π]. 4 ^ηἐαυτούς ^ηἔτι [orig. ^ηὅτι]. 9 ^ημὰ ^ηδία. 10 ^ηἐφη
is wanting in the text, and added in the marg. 11 ^ηἐαυτῶν.
^ασώματι ^απλάττοντες [Tub. and Π have ^ασώματι ^απλ.]. 18 ^γγινώ-
σκουσι. 21 ^αδία ^αεἰργμοῦ.

p. 41, 14 ^ηἡσθῆ^α, in the marg. ^ηἡ λυπηθῆ. 15 ^ωων instead of
^οδον. 18 ^απάσχοι. 21 ^ηἐπὶ ^ητῶι. 22 ^ηπάσχει. 23 ^ατὰ om.
25 ^{οι}ὑπὸ ^βσώματος. 30 ^αὀμότροπός ^ατε ^ακαὶ ^αὀμότροφος.

p. 42, 1 ^αεἰς ^αδαῖδον ^ακαθαρώς. 2 ^αἀλλὰ. 9 ^ακόσμοι^α. 10 ^αἐνεκα
^αφασίν. 14 ^αἐγκαταδεῖν: marg. ^αἐπι. 16 ^ατούτων [Tub. ^ατούτου].
23 ^αταῦταδ'. 26 ^αδιαπτομένη.

p. 43, 1 ^αοἱ, marg. ^αὥς. 4 ^αλέγεσθαι: marg. ^αλελέχθαι.
8 ^αδιελθεῖν [see p. 3, 7. Here both the Aug. and Tub. have ^αδιελθεῖν].
^αἀν om. 15 ^αἐγέλασέ [orig. -ν] ^ατε ^αἡρέμα ^ακαὶ ^αφησίν ^αβαβαί. 25 ^αοἱ δ'.

p. 44, 7 ^αὀμόδουλοςγε. 11 ^αἀν ^αοἱ om., then ^αἀθηναίων ^αἑῶν
^αἀνδρες ^αἐνδεκα. 13 ^αἐγωγέ ^ασοι. 26 ^αλόγῳ: marginal note illegible.

p. 45, 2 marg. ^αἔμοι ^αἐδόκει. 8 ^αἡδῆ. [The reading of our text is
due to Forster's emendation.] 22 ^αἀνάγκη. 23 ^αξόλα^α.

p. 46, 5 ^αὑποταθῆι. 7 ^αὑπάρχειν. 15 marg. ^αδιαβλειψάμενος.
24 ^αἀλλάγε. 25 ^αθράττον. 27 ^αἐμ in ^αἐμπροσθεν is perhaps a
correction. 29 ^αἀντιτίθεμαι.

p. 47, 3 ^αἔσται: marg. ^αἔστιν. 7 ^αἐπειδή^α, originally ^αἐπειδῆ.
11 ^αἔοικεν originally. 16 ^αἡμπείχετο ^αἰσ. 17 ^αἀπόλωλεν ^αἀπιστῶν.
19 ^αδῆτῳ. 22 ^αἀπόλωλεν. 26 ^αὑστερον m. 1, changed into
^αὑστερος. ^αἀπόλωλεν, -ν erased. 29 ^αταύτην om. in the text, and
added in the marg.

p. 48, 1 ^απερὶ ^ατῶν ^ααὐτῶν. [3 According to Bekk. the ms. has
^αφαίην.] 5 ^ακαὶ ^αεἰ, marg. ^ακάν. 7 originally ^αἀν ^αὕφαινοι. 15
^ασυγχωρήσειεν m. 1. 22 ^αγενέσειεν m. 1. 25 ^αεἰ [orig. ^αεἰ or ^αῆ?].

p. 49, 6 ^απάλαι ^αἐδόκουν. 9 ^αἡμεν. ^ααὐτὰ above the line [it is
om. in Aug. and Tub.]. 15 ^αναπαπέτωκεν. 24 ^αλόγῳ^α ^αἡ ^ακαὶ.
27 ^αἡ^α ^απότε [sic]. 29 ^αἀλλὰ.

p. 50, 3 προῦτρεψεν. 4 ξυσκοπεῖν, perhaps originally συνοσκο-
πῶν. 9 the ξ in ξυμπέσας is in erasure. 11 ταύτας wanting
in text, and added in the marg. 12 ἀποκερεῖ. 15 δυνάμεθα.
16 διαφεύγοι. 20 λέγεται οὐδ' ὁ ἥρακλης. [According to Bekk.,
the article is om.]

p. 51, 13 τοῖς ἀνθρωπείοις. 14 ἡγήσατο. 19 σφόδρα μικρὸν.
26 δὲ instead of γε. [Instead of 28 read 27.] 28 ἐφεισποίμην,
marg. σπώ.

p. 52, 7 οὔτε τῶν λόγων, and in marg. οὐδὲν τῶν ὄντων struck
through. πάντα ὄντα. 10 ἐφ' ἣ. 12 f. τοιοῦτοις λόγοις.
17 f. τοῦτ' λόγους om. in text, added in marg. 18 διατελῶ. τῶν
δεόντων. 19 ὥς added above the line after ἐγώ: but οἰκτρὸν is
in the text. 21 εὐλαβηθῶμεν, marg. εὐλαβητέον παρίωμεν.

p. 53, 1 παροῦσιν originally. 3 δόξει. 5 δόξει. 6
ἐταῖρε θέασαι. 7 γὰρ added (in abbrev.) above the line after εἰ
μὲν. 9 τοῦτ' ὅν γε [γ in eras., orig.-ε: i. e. the ms. had originally
δέ, the same reading as II]. 11 διάνοια, marg. ἀνοια. 13 πα-
ρεσκευασμένους δὲ. 18 εὐλαβοῦμενοι om. in text, added in marg.
ἐμάντων [so also Aug. Tub. and I should suppose II. Heindorf justly
says 'hic ubi subicitur oppositum ὑμᾶς, praefero ἐμάντων'].

p. 54, 3 σῶμά γε. παύεται ἀρα: δλλ' ἢ ταῦτ', marg. παύετ'.
ἀρ' ἀλλ' ἦ. 5 ξυνομολογείτην. 6 ἐμπροσθεν, but ν added by a
late hand. 11 λέγεται [so ms. without the least sign of its
being a correction]. 11 ἀλλότι πρότερον. 13 θανμαστῶς ὥς.
16 δόξει, but a final ν is erased. 17 ἀλλὰ. δοξάσαι. 19 ξ
in ξύνθετον in eras. 20 ξ in ξυγκείσθαι in eras. 21 ἀπο-
δέξει γε(αυτοῦ [σ a corr.]). 22 ξ in ξυγκειμένη in eras., so also in
ξυντεθῆναι. 23 ἀποδέξει. 24 ἀσθάνει. ξ in ξυμβαίνει in eras.
26 εἰδόσγε καὶ. εἶναι δέ. ξ in eras. 28 ὁ ἀπεικάξει.

p. 55, 1 γίνονται. ξυνίσταται here m. 1. 3 ξυνέσεται. 5
ξυνωιδᾷ m. 1. 6 ἐφ' ἣ οὐ, perhaps orig. ἐφ' ἣ οὐ. 7 ἀρεῖ.
8 ψυχὴν, orig. ψυχή or ψυχῆ. 11 ισ in τοῖς is a corr. 12 ξύν-
οιδα m. 1. 13 ἀλαξόσω. 17 ἐρρήθη. 19 τοῦ ὁ ἐστίν.
24 τί δαί, a correction. τῇδε δοκεῖ σοι ἀρμονία, ἢ ἀλλῃ τινὶ
ξυνθέσει [ξ in eras.]. 28 συνέφη. 30 ξ in ξυντεθεῖ in eras.

p. 56, 1 ἀρμονία in eras., perhaps orig. ἀρμονίαι. 2 αὐτῆς.
3 τί δαί, a correction. 8 ἡττωντε. εἰοῦν, marg. ἦ. 10 see

crit. note 16 οὖν ^{τι}θεμένων. εἰναιτιτίς, marg. τίτις. 20 ἄλλον, marg. καλῆν. 22 ἔγωγ'. δῆλον δ'. 26 μὴδ' ἦττον.

p. 57, 1 μὴδὲ μάλλον μὴδ' ἦττον. 2 εἰ δὲ μήτε. 3 μήτε ἦττον. 6 οὐδ' ἦττον. 7 οὕτω. 28 ζῶων. 19 τοῦτο τὸ ψυχάλ. 21 ἄν om. [added by the editors from Stobæus]. 22 ἡ wanting. 23 δαλ corr. 26 ξυγχωρούσαν, ξ corr. 27 πα-
^ῆθεσω ἐναντιουμένην παθήμασι^ι λέγω. 28 ὥσει καύματος, marg. ὥσει.

p. 58, 2 τοῖς ^{τι}πρόσθεν μήποτε ταύτην, marg. μήποτ' ἄν αὐτήν. 10 After ἐναντιουμένη an eras. of one letter. διαπαντός. 18
^ῆπρείπαι. 23 παθῶν, marg. παθημάτων. 26 φᾶναι, perhaps originally φᾶναι. 28 ἔχειν.

p. 59, 2 τί δαλ corr. 5 ὥσπαράδόξαν sic, in marg. ὥτι. 7 πάνν μὲν οὖν. 9 ταῦτα. 12 μέλλοντα ^ςἔσεσθαι, marg. λέγῃσθαι. 14 ἄρα τι λέγεις. 19 f. θάρσος θαρρήσει. ^ῆ 21 καὶ ἦν. 22 φῆις, orig. φῆις, marg. φῆς ἄν. 23 ἐστίν. 25 ἐκραττεν.

p. 60, 2 φῆις. 4 προσήκει. 5 μὴδὲ. 7 διαφύγοι. 15 τάγε. 17 ὦν ἄν λέγηις χρήσει. 18 f. κέβησ^ῆ, marg. ^ῆβού-
λομαι γε—ὦ κέβησ, by m. 1. 19 ὥς. 21 εἰδέναι τὰς in eras. and partly in marg. in the same line with what precedes. 23 δι-
ατὶ ἐστι [the accent over δια has been erased in the previous lines]. 24 πρῶτον τὰ partly in eras., partly in marg. in the same
line with what precedes [πρῶτον om. pr. II]. 25 καὶ ^{τὸ}ψυχρὸν. 26 ζῶια. ξ in ξυντρέφεται in eras. 28 ὁ δ' ἐγκέφαλός.

p. 61, 1 The ms. has ταῦτα. 3 οὐρανόν^{τι} (orig. -όν). 8 f. ὥστε ἀποτ' ἔμαθον καὶ ἂ πρὸ τοῦ ὤμην εἰδέναι, in marg. οὕτω δεῖ^ῆ
ὥστε ἀπέμαθον ἂ πρὸ τοῦ ὤμην εἰδέναι. 10 ἀξάνεται. 13 προσ-
γεννῶνται, marg. προσγένωνται. ^{οῖς} 17 οὕτω(τότε in eras., orig. οὕτωστότε. 19 γὰρ ^ῆικανῶς. 21 ἱκνοῦ. 23 πλέονα.
^{σεῖ} προσθεῖναι. 24 ἡμίση. 26 ρηδία. 27 τοῦτην αἰτίαν. 28 in
marg. ὥτι.

p. 62, 3 ἐν δρα. 5 ξύνοδος m. 1. τοῦ πλησίον. 7 αὐτῇ. 9 ἡ τότε. 10 ξ in ξυνήγετο a corr. 13 ἄλλο οὐδὲν—διότι m. 1,
in the previous line it is a correction. 18 ἀναγινώσκοντος.
26 αὐτῶν. 28 προσήκειν, -ν added by m. 2. 29 περὶ ἄλλων.

p. 63, 10 ἐπεκδιηγῆσθαι.^a 11 ἀποφαίνο^ατο. 12 ὑποθέμενος.
19 αὐτοῖς αἰτίαν.^β 25 ἦ^α [see p. 7, 16]. 26 ἡδείην.

p. 64, 8 ξὶν ξύγκειται a corr. 9 ὁστέων. ἐστιν. 12 ξὶν
ξυνέχει a corr.^{αι} ἐωρουμένων. 13 ἰστέων. ξυμβολαῖς m. 1.
14 ξὶν ξυντείνοντα a corr. 16 ξὶν ξυγκαμφθεῖς a corr. 24
ἐγώμαι [i subsequently inserted; in the other places the ms. has
ἐγώμαι, unless other readings are expressly stated].

p. 65, 2 ποιῶ^a [orig. ποιῶν]. 4 ἄν om. 6 ἄλλο δὲ ἐκείνο,
marg. ἄλλο δὲ ἐκείνο δ' ἀνευ οὐ τὸ αἴτιον. 9 ὀνόματι is in the
marg. of the Tub., δμ^αματι the Bodl. with most mss. 13
βέλτιστον αὐτὰ τεθῆναι [βέλτιστον αὐτοῦ Tub.]. 18 ξυνδοκεῖν, so
here m. 1. 18 f. τῆς τοιαύτης is the reading of the ms. 21
Bekk. states that the ms. has αὐτὸ. 22 ἦ^α [orig. ἦ^α], in marg.
ἐν ἄλλω ἢ πεπραγμένεται. 23 ποιήσομαι. 25 ἦδ' ὅς, so ap-
parently m. 1. 28 σκοπούμενοι^α, marg.^α πάσχουσι. ἐνιοὶ τὰ,
marg. ἐνίοτε. 29 τοιούτωι, i subsequently inserted after το-.

p. 66, 6 ὥς, marg. ὦι. 10 ἄν added in same line in marg. by
an old hand [om. pr. II]. 13 περὶ τῶν ἄλλων ἀπάντων ὄντων.
16 ὥδε. 17 δὲ^α καὶ, marg. τε. 24 τὴν αἰτίαν [without τε].
29 καλὸν^α, marg. πλὴν αὐτὸ τὸ καλὸν. 30 οὕτως.

p. 67, 1 γινώσκειν.^γ 2 ἡ^δ χρώμα. 6 ἡ ἐκείνου [without ἡ].
7 εἴτε add. before ὅπῃ in the text. 9 καλῶ^α τὰ, marg.^α πάντα in
late hand. 14 τὰ καλὰ καλὰ^{γίνεται}. 15 ἀρα. 16 ἀρα ἀποδέχοιο
[without ἄν, which is also om. in II and Tub.]. 20 μὲν before
μείζον is om. [so also II m. 1].

p. 68, 6 πάννυ' ἔφη. τί δαί. (an eras. in the last word). 9
μεγὰλα ἄν. οἰόμεθα instead of οἰσθα. 11 μετάσχοι. 17
τοῖς ἑαυτοῦ. 17 f. σὺ δεδιῶς, marg. σὺ δὲ. 18 τὴν ἑαυτοῦ.

p. 69, 9 ἔδοξε, orig. ἔδοξεν. 13 ξὶν ἐννεχωρήθη a corr.
16 οὕτως, corr. perhaps by m. 1. 21 οὕτω, so here.

p. 70, 3 ξυγγραφικῶς m. 1. 4 ξυνέφη corr. m. 1. δὲ^β.
9 προσείη [the ε may be an i subscript, or the ε which is intended to
cancel the ε in εἰ]. 13 f. ὁπέρ εἰμι. 14 ἐκείνο^ς δὲ τετόλμηκεν,
marg. ἐκείνο δὲ οὐ τετόλμηκεν. 16 ἡκ [perhaps orig. simply ὅ].
17 οὐδὲ εἶναι οὐδ'. αἴτιον ὅπερ. 23 ὑμῖν. 29 ἀπομνημόνευκας^{με}
[orig. ἀπεμνημ.].

p. 71, 8 φαμέν, marg. ὀριστικῶς ἀντι ὑποτακτικῶς. 9 πρὸς, marg. εἰς. 9 f. ἀρα μήπου ὡς κέβησ ἐφη. 11 δδ' αὐ' ἐφη. 11 f. κάτοιτοιούτοτι [eras. over. και and acc. misplaced; marg. καίτοι οὔτι λ.]. 13 ἀρα. 14 ἐαυτῶι τὸ ἐναντίον ἐσεσθαι. 20 χιῶνα οὔσαν. 23 αὐτὸ· ἦ. 25 τολμήσειε, orig. τολμήσειεν, marg. τολμήσειεν. 27 ἀρα. 29 αὐτοῦ, breathing ambiguous, thus: +

p. 72, 5 ἀλλότι· δ, marg. και ἀλλό τι. 9 δέῃ. 11 orig. τὸ τοῦ περ— 12 ὑπερ. 13 πεμπτάς, marg. πεντάς. 19 orig. ἔστιν. 21 δντ'. 22 τῇ ἐν αὐτῇ οὔση. 25 πρὶν ἢ ἰκομῆναι. 27 οὐδὲ (-ε in eras.). 31 οἰοίτ'.

p. 73, 1 δν· δτι [corr. by late hand]. 2 ἀναγκάζειν αὐτὸ σχῆν. 3 ἀεί. 7 ἦι. 13 ὀρίσασθαι ποῖα [the dots denote an eras.]. 20 ἐφ' ὅτι, marg. ὅτωι ἦι. 22 ἀναμνησκου. 25 αὐτῶι. 26 οὐδὲ τὸ ἡμιόλιον, marg. δῆ. 27 τοιαῦτα τὸ [eras.].

p. 74, 1 f. ἐπη τε και ξυνδοκείσοι : οὔτωςπ—, in marg. the same with amended punctuation. ξ in ξυνδοκεῖ a correction. 6 δέῃ. 7 ὁρῶ, corr. in a late hand. 8 δ δν τί. 10 δ δν (so again 11 and 12). 3 τί ἐγγένηται· περιττός, marg. νοσῆσει· οὐκ ἐρῶ ὅτι δ δν νόσος ἀλλ' ὡς δν πυρετός. οὐδ' ὡς δν ἀριθμῶι τί ἐγγένηται. 14 ὡς δν here and in next three places; a correction, but perhaps by m. 1. 22 ἡ wanting. 27 δὴ ταῦτα ὠνομαζόμεν.

p. 75, 2 ἀρα. 7 : θερμὸν, at beginning of a line : marg. in late hand μὴ ἡθελῆς ψυχρῶ. 11 ἐδέξατο. 12 ὡσαύτως. 13 ἐπήκει. 15 ὡδε. 21 δὴ πῦρ.

p. 76, 5 πρὸς τῶι, but originally πρὸς τὸ, marg. τὸ, marg. τὸ. 7 σχολῇ. 8 εἶγε τὸ, marg. εἰ τό γε. 10 ἔστι with an eras. 12 νῆδ' . 14 ἔστιν, -ν subsequently inserted. 17 ἀποθνήσκει. 24 σιμμάς. 28 ἔχω δπη.

p. 77, 1 ἀτιμάζων, marg. οὐκ ἀτιμάζων. 4 ταῦτ' γε, γ- a corr. in erasure, τ changed to γ. 6 διέληγε [-ε in eras. but apparently by m. 1]. 7 ἐγῶμαι ἀκολουθήσετε [final -ε a corr. by m. 1]. 9 ἴσησθε [final -ε in eras.]. 12 ἀθάνατός ἐπιμελείας. 15 ἀμειλίγειν [-εν added by an old hand]. 17 ἀμ'. 19 δ'. οὐδεμία originally οὐδέμια. 28 ξ in ξυλλεγέμεναι in eras. 30 δὲ ἐκείνων.

p. 78, 6 after ἔδει a slight eras. οὐ γάρπουαι [orig. ποῦ τίς?].

9 ἡ ^{οὖν} μὲν κοσμία. 11 δ. 20 ξυνέμπορος, so here by m. 1.
23 ὡν ἐλθόντων. 25 ξ here by m. 1. 26 ὅσων, marg. θεῶν,
almost effaced. ὥκησεν. 27 prob. originally εἰσιν. 31 τοιγῆς.

p. 79, 1 οὖν Δν. 3 ἀδέγε. 7 ὅκ/⊙ ἐξαρκεί, originally
ol/⊙ κέξαρκεί [/ denotes the end of one line and the beginning of
another]. 12 originally μὴδέμιας. 14 ἱκανήν εἶναι αὐτήν.
[originally -ήν -ήν]. 18 μένει. 27 ξ here m. 1.

p. 80, 1 ξ here m. 1. 5 οἰοτόγε, but originally οἰοτότε.
8 μὴδέπωποτε, marg. οὐ. 12 μὴδέ. 16 τὸ δὲ εἶναι ταυτὸν. 17
οἷον τε original reading. 19 ἀνάπτωτο (ˆ added by late hand).
24 τὸ ἀληθὺς φῶς, marg. ἀληθινόν. ἡδῆ. 29 ἄμμος.

p. 81, 1 ἡ γῆ ἦι. 3 πολλοῦ [for πολὺ]. 4 λέγειν ἄξιον,
marg. καλὸν καί. 5 ὥς:ιμ:μία [-ιμ- in eras.]. 10 αὐτη—ἦτις

[εἰ in late hand]. 10 f. θεῶντο α:υτ:ˆˆˆˆ ὥσπερ [υτ in eras. The
mark ˆˆ superscribed = ἔν, see Bast. Ep. crit. p. 765]. 12 χρώ-
μασιν. 18 ξυγκ., ξ corr. ἔτι seems to have been ἐπὶ originally.
21 χρώματ τι παρέχεται, marg. παρέχεσθαι, in old hand. 23 ξ
in ξυνεχῆς corr. 24 ἀνάλωγον. δένδράτε καὶ ἀνθη, marg. ἀλση.
30 οὐτι οὐ, marg. μὴ.

p. 82, 4 ξυνερρηκόντων, so here m. 1. καὶ ἄλθοις καὶ γῆι, marg.
τοῖς. 5 ζῳίους. 7 χρυσῶι. 10 ζῶια. ἀλλὰ τε.
11 See crit. note. 15 τὸ ὕδωρ τε καί. 17 αὐτῆς. 21 ἦτις
[ἦι in eras., but apparently m. 1]. ἀφίστηκεν. 25 ξ in ξυνουσίας
corr. γίνεσθαι. 26 ὁρᾶσθαι, marg. θεωρεῖσθαι.

p. 83, 11 στενώτερα, orig. στενότερα. 12 ἦι (corr.). 13 ἐξ
ἀενάων, ἐξ a correction, written compendiously. 16 πολλοὺς δέ,
marg. τε. καθαρωτέρου, marg. καθαρωδεστέρου in old hand. 19
ἐκάστους. 30 ἐκρέουσιν διὰς.

p. 84, 1 ἡδῆ. ἐστὶ, originally ἐστίν. 4 αὐτόν. 5 ξυνέκε-
ται, so here m. 1. 8 ξυναιωρούμενον, so here m. 1. 10 οὖν,
marg. ὁρμήσαν. 15 αὐθις [εἰ in eras.]. 22 ἦι [εἰ in eras.;
corr. by old hand]. 24 καταπικρὺ ἦν. 25 παντάπασιν.

10 κατέκλα:::σε [eras. between α and σ]. 12 οὐχ^εήκιστα [orig. οὐχ^εήκιστα]. 22 ἐπανιών, marg. καὶ ἐπανιών ἡμῶν αὐτοῖς ἐπέδεικνυτο. 23 αὐτοῖς om. in text. πηγνυτο [sic, nothing in marg.].

p. 93, 5 ξ in ξυνέλαβε a corr. στόμα καὶ [without τε].



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